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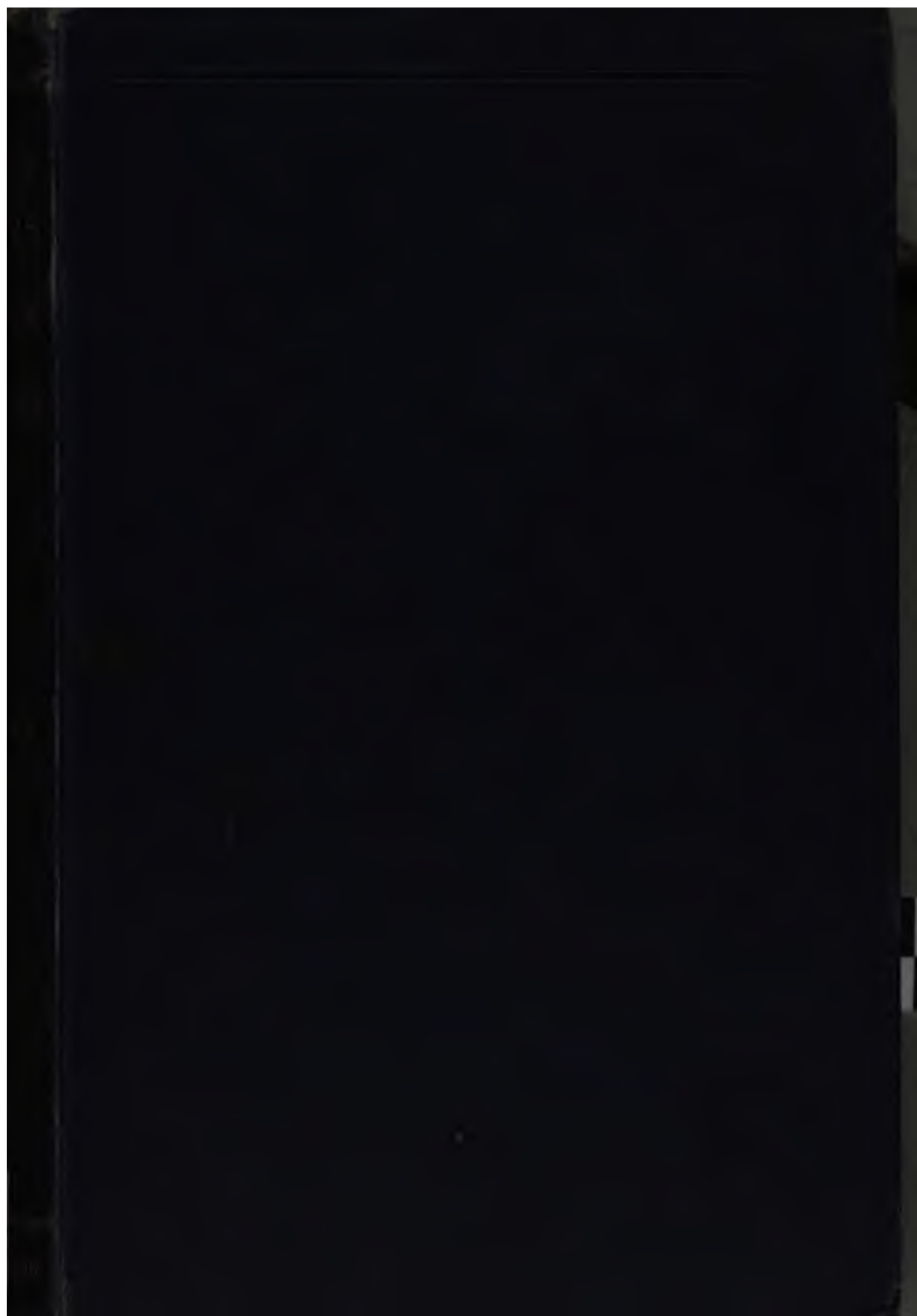
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RECORDS
OF THE
SCOTTISH SETTLERS IN THE RIVER PLATE
AND THEIR CHURCHES



MR. JAMES DODDS.

RDS

PLERS

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RECORDS
OF
THE SCOTTISH SETTLERS
IN THE RIVER PLATE
AND THEIR CHURCHES

BY
JAMES DODDS

WITH AN
INTRODUCTION BY THE REV. J. W. FLEMING, B.D

PUBLISHED BY
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1897

PREFACE

THE following papers were written for the local Supplement to the Church Magazine, *Life and Work*, with the design of preserving in a collected form the interesting records of many local and social events in the lives of the Scottish Settlers in the River Plate which otherwise would have been lost. They were not originally intended for publication in any other form, but at the suggestion of the Rev. J. W. Fleming, B.D., the editor of the magazine referred to, it was decided that they should appear in their present form as being one more conducive to their circulation and preservation.

The author desires to acknowledge his indebtedness to John and William Parish Robertson's *Letters on South America*, and to the same authors' *Letters on Paraguay*, the former kindly lent by Mrs. Ramsay Thomson, and the latter by Robert M'Clymont, Esq. As these volumes contain much interesting matter and are now out of print, the author hopes that his somewhat lengthy quotations may not be considered out of place.

His best thanks are due to H.B.M. Consul in Buenos Aires, Ronald Bridgett, Esq., for access to valuable records in the British Consulate; to the venerable senior pastor, the Rev. James Smith, D.D.; and to Arthur Towers, Esq. of Montevideo, for supplying periodicals and newspaper cuttings of much value; and to Mrs. John M'Lean, Mrs. Methven,

and Miss Grierson, three of the four survivors of the original Monte Grande colonists, for personal reminiscences and family papers.

He also wishes to take this opportunity of thanking Messrs. Hope and Herbert Gibson of the Estancia "Los Yngleses" for valuable assistance in publishing the book ; and especially the Rev. D. J. Moir Porteous, B.D., of Mid-Calder, for correcting the proofs and seeing the work through the press.

Without further preamble, the volume, such as it is, is left to the indulgent judgment of the reader.

BUENOS AIRES, *February* 1897.

INTRODUCTION

I BELIEVE the very title of this book will prove the best Introduction. No Scotchman or Scoto-Argentine with any traditional love for his country would be worthy of the name who did not desire to know something of the history of his fathers or his countrymen in these lands. Their efforts have made the land a far more pleasant one for him. One may question how far Scotch influence has been felt, but there can be no doubt what influence has been exerted has been for good. To Scotchmen who have arrived in recent years the presence of a church and schools, with their attendant social environment, cannot but be an appreciable force for good. The question naturally arises—How did these buildings and this community come to exist, and what has been their history? This is the question it is proposed to answer in these pages. For years I have been in the habit of collecting papers and making notes of interesting events in the history of the Scotch community. That history has been largely a religious one, for it is unquestionably the Presbyterian faith that has united Scotsmen into a community in these Republics.

It has been difficult to find any one willing to write the history of our Church and its founders. It required one who had mixed a good deal with an earlier generation than the present. It was found, too, that the record of our Church history, which was proposed to be the scope of

the series of papers, had become so entwined with the social and other interests, that it was impossible to treat the one without referring to the other. Our inquiry has therefore taken a wider range than was at first intended. I am convinced the subject will be interesting, for there has been not a little romance in our early history. It is a duty to our predecessors to refer to the work done in establishing the religious and industrial establishments that are so well known to-day, and it is a duty that ought to be done now, for in a few years none will remain of those who watched the early history of the Scottish community. So far as I am aware there is no man living now who came out in 1825 with the Scotch colony, and there are very few women—so few that we may at once mention their names: Mrs. Robson, Chascomus; Mrs. Methven and Miss Grierson, Buenos Aires; Mrs. M'Lean, Buenos Aires. If there are any more, I do not know who they are, although it is possible there are others.

Much valuable information that could easily have been got ten years ago, when some of those who were grown up when they came out in 1825 were still alive, has now been lost for ever. I hope, however, that these remarks will bring to light some old letters and papers bearing on the early colonists. It was astonishing how much was found to exist when this inquiry was actually taken up. H.B.M. Consul, Mr. R. Bridgett, has lent some old records which have yielded much information. The recollections of the ladies who knew the early colonists have also been very valuable. The Church records have, in some cases, been of priceless value, although they are defective at a most important epoch, and it seems very strange that apparently no Kirk-Session records existed till a few years ago.

I am specially happy to say that I have persuaded a gentleman admirably qualified for the work to write these

papers. He is one who has been heart and soul in the welfare of the Scottish Churches and their members, and although it was hard work to persuade him to set aside the diffidence he felt as to his ability to do credit to this history, that has been done, and I am quite sure the story could not be better told by any one living than by him who will write it.

J. W. FLEMING.

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CHAPTER I

MERCANTILE PIONEERS

THE object and aim of this Record has been already so lucidly placed before the reader by the Rev. Mr. Fleming, that any further introduction of mine would be altogether superfluous. I can fully endorse his remark that "no Scotsman or Scoto-Argentine, with any traditional love for his country, would be worthy of the name who did not desire to know something of the history of his fathers or his countrymen in these lands." Their efforts have truly made the land a far more pleasant one for him.

Some, lucky, find a flow'ry spot,
For which they never toiled nor swat.

I have undertaken the writing of these papers under a deep sense of my inability, from a literary point of view, to do them that justice which they so well deserve. I shall, nevertheless, honestly endeavour to trace the Record from the time of our earliest settlers in the River Plate, in plain "Braid Lallans," and in the spirit of the following immortal lines by our own Sir Walter Scott—

Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land !
Whose heart hath ne'er within him burn'd,
As home his footsteps he hath turn'd,
From wandering on a foreign strand !

It may not be generally known that, long before the settlement of our countrymen at Monte Grande in 1825

and the signing of the celebrated British Treaty in the same year with the United Provinces of the River Plate, even from the earliest years of the century, many British merchants, those "world-renowned pioneers of civilisation," had established themselves in Buenos Aires, and although their principal aim and object was commerce, many of them had invested in large tracts of land and thus felt a lively concern in the pastoral and agricultural interests of the country. Englishmen, in consequence, from an early date in the present century, became settlers in the rural districts as proprietors, herdsman and labourers. But it was not till the years 1824 and 1825, when the Company and Association mania was so rife in England and on the Continent, that these settlers increased to any considerable number. About this time the independence of the Argentine Republic was recognised by Great Britain, and besides the impulse communicated by this Act of Mr. Canning's Government to the commerce already carried on between Great Britain and the River Plate, a direction was given to the stream of emigration issuing from the various Associations of the day. The Beaumont Association is no doubt still well remembered throughout the large towns of both England and Scotland. Its object was, on the strength of certain arrangements with the native Government, to send colonists on a large scale and of all classes, professional, agricultural and industrial, to the provinces of the Plate. While, owing to causes not necessary to be noticed here, it utterly failed in its mercantile and colonial aims, it was instrumental in importing to these new countries large numbers of British subjects, who ultimately settled in the exercise of their several callings, both in the towns and throughout the rural districts. Another enterprise of a similar kind, but on a more limited scale and conducted on sounder principles, was that of Mr. John Parish Robertson. It partook, no doubt, in common with the Beaumont Association, of a speculative, mercantile spirit, but in the selection of the colonists, in the arrangement for their location, and in the moral and social aims it contem-

plated, it was planned with a far greater regard to the circumstances and exigencies of the country and the true welfare of the colony itself. The colonists came chiefly from the west and south of Scotland, and were chosen with a view at once to their agricultural skill and their religious and moral character. These and other like enterprises were promoted by the native Government then guided by the master spirit of Rivadavia, whose supreme desire was to bring his country within the influence of European civilisation.

We shall now lay before our readers the names of our indomitable mercantile pioneers who opened up the way before us. Many of them are still remembered by a few of the elders in our Community who have enjoyed their genial-hearted, open-handed hospitality, and have listened to the thrilling recital of some of their adventures by flood and field, and hairbreadth escapes from savage Indians and no less savage Caudillo marauders.

FROM ENGLAND

Name.	Year of Arrival.	Proprietors.
Robert Jackson	1802	
Oliver Jump	1808	Proprietor
Philip Parkin	1809	
James Barton	1809	Proprietor
Robert Billinghamurst	1809	Proprietor
John Postlethwaite	1810	
John Robinson	1810	
John Ludlam	1810	Proprietor
D. M'Kinlay	1811	Proprietor
S. Puddicomb	1812	
John Stevenson	1812	
James Brittain	1812	Proprietor
William Cope	1812	Proprietor
Thomas Nelson	1814	
Spenser Davis Weller	1815	
Joseph Lee	1815	
Sam Chapman	1813	
David Price	1813	
Thomas Newton	1811	
John Turner	1814	
Joshua Thwaites	1816	Proprietor
N. B. Nisbet	1816	

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Name.	Year of Arrival.	Proprietors.
T. H. Bayley	1817	Proprietor
John Appleyard	1818	Proprietor
John Carlisle	1818	
John Harratt	1818	
John Tabberer	1818	Proprietor
Thomas I. C. Gowland	1812	
James Kelshaw	1819	
John Sillietoe	1820	Proprietor
George Nuttall	1820	
George Brown	1822	
E. S. Harvey	1822	
John and Wm. Downes	1822	Proprietors
Joseph Crowther	1822	
Samuel Lafone	1823	
Merchants	36	
Proprietors	13	

FROM IRELAND

John Dillon	1806	
Richard Duffy	1811	
R. Montgomery	1814	
Peter Sheridan	1817	Proprietor
John Gullioán, M.D.	1818	Proprietor
Merchants	5	
Proprietors	2	

FROM SCOTLAND

Thomas Fair	1809	Proprietor
David Spalding	1806	Proprietor
Alexander Wilson	1808	
John Miller	1810	Proprietor
John Orr	1811	Proprietor
George M'Farlane	1813	Proprietor
John Parish Robertson }	1813	Proprietors
Wm. Parish Robertson }		
John Carter	1806	Proprietor
John Watson	1815	
William M'Quake	1816	Proprietor
Andrew C. Dick, M.D.	1817	Proprietor
John M'Farlane	1818	
Duncan Stewart	1818	
Henry Hoker	1818	
Stewart D. Campbell	1820	
Duncan M'Nab	1820	
John Gibson	1820	Proprietors
George Gibson	1824 }	

Name.	Year of Arrival.	Proprietors.
Adam Butters	1822	
Thomas Duguid	1822	
William Thompson	1822	
John M'Dougall	1822	
James Miller	1821	
John Stewart	1824	
C. Watson	1824	
William Lockhart	1824	
Robert Mathison	1824	
John M'Clelland	1824	
Merchants	28	
Proprietors	12	

Note.—The authenticity of these names is attested by the Consular Register.

The next chapter will describe the arrival of the Monte Grande colonists in Buenos Aires, their location in their new home, and subsequent events connected with the short and chequered existence of that colony.

CHAPTER II

LEAVING HOME

Farewell, my home, no longer now
Witness of many a calm and happy day ;
And thou, fair eminence, upon whose brow
Dwells the last sunshine of the evening ray,
Farewell ; mine eyes no longer shall pursue
The west'ring sun beyond the utmost heights,
When slowly he forsakes the field of light.
No more the freshness of the falling dew,
Cool and delightful here, shall bathe my head,
As from the western window dear, I lean,
Listening the while I watch the placid scene—
The martins twittering underneath the shed.
Farewell, my home, where many a day has past,
In joys whose lov'd remembrance long shall last.

SOUTHEY.

IN the early spring of 1825 the quiet hamlets and granges on the banks and braes o' bonnie Doon, the dales of the sweet winding Nith, the Annan, the Teviot, with Ettrick's bonnie birken shaws, and the dowie dens o' Yarrow, all so celebrated in song and romance, were thrown into much excitement by unusual preparations for the exodus of a large number of their "hardy sons of rustic toil" to form an agricultural colony on the banks of the River Plate, under Messrs. John and William Parish Robertson, natives of Roxburghshire, but large landed-proprietors and settlers in the Argentine Republic. The colonists were to be settled about six leagues from the city of Buenos Aires at a place called Monte Grande, consisting of about 16,000 acres of

land, some of the best in the province for agriculture, in which was included the charming residence of the Messrs. Robertson, afterwards called Santa Catalina. Tempting offers of a speedy fortune to be made in the Argentine Land of Goshen had been held up before the mental vision of the colonists, and

Hope, with goodly prospect, fed the eye,
And showed, from rising ground, possession nigh.

The quotation, which has been made from Southey, is so suggestive of the feelings of all lovers of their country on leaving the homes and the hearths of their fathers, to build up for themselves a home in the land of the stranger, that we shall not intrude on the sanctity of the parting scene between loved ones—the last, long lingering look and sad farewell, with “Ae fond kiss, and then we sever; Ae fond kiss, perhaps forever,” but we shall follow them on through their many interesting preparations, up to the final departure from their native shores and their safe arrival in the majestic La Plata.

The colonists were principally young men in all the hopeful vigour of “manhood’s youthful prime,” and consisted of eight farmers with their families, farm-servants, and the requisite number of professional men, tradesmen and labourers. The farmers had selected their own ploughmen and female domestic servants at home, each carrying with him three of the latter—rosy milkmaids, well skilled in all the domestic duties of farm life, who all became in due season “devoted mothers in Israel,”—but more of this anon.

About one-half the number of the colonists were married men, and brought with them their “grushie weans and faithfu’ wives,” sharers of their hopes and fears, their joys and sorrows, in the land of their adoption. We can hardly realise from our own present vantage-ground of railway locomotion the grave consideration of undertaking a journey of a few hundred miles in the days when “riding was nae crime,” with all the possibilities in the “lang Scotch miles, through mosses, waters, slaps and stiles, that lay between us and our hame,”

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or with all the never-to-be-forgotten discomforts of the overcrowded, ever-swaying mass of suffering, corn-crushed humanity in the antique stage-coach, or the excruciating joltings of the carrier's waggon, in the ante-Macadam "good old times." A diary of one of the farmers has been placed at our disposal by a lady descendant, one of his children, extracts from which can hardly fail to be interesting, as showing the travelling expenditure and general outfit of the colonists in those bygone days. Each of the farmers had selected and purchased, before leaving home, his own agricultural implements, tools and machinery, and we now reproduce *verbatim* copies of the accounts for these for the edification or criticism of our farmers of the present day :—

MESSRS. JOHN AND WILLIAM PARISH ROBERTSON IN ACCOUNT WITH W. G., FARMER

Expenditure on family and servants up to port of embarkation at Leith

1825.			
Feb. 11.	Received from Mr. Hunter in cash . . .	£100	0 0
17.	Paid for carriage of a cheese press . . .	£0	4 6
Mar. 6.	Paid for expenses on hiring servants . . .	1	10 0
23.	Paid Mr. Collard for breaking gear . . .	2	8 0
	Paid coach hire to Dumfries, and expenses	0	8 6
25.	Coach hire to Edinburgh	1	18 0
26.	Paid Gavin Johnstone for carriage of luggage	3	15 0
Apr. 12.	Paid coach hire for my family	3	11 6
May 4.	Paid Mr. M'Kenzie for cutlery, spoons, etc.	1	4 6
6.	Paid postage of letters at different times	0	11 2
	Paid cheese cloths and steep bags	2	0 0
	Paid Mr. Duncan for bedclothes for servants	7	18 3
7.	Paid three scythes and sneds, carriage, etc.	0	16 3
	Paid tins, crockery, and sundries	2	10 0
9.	Paid boat to go out to the ship	0	2 6
	Paid H. R. one half-year's salary (ploughman)	17	10 0
	Paid H. R. carriage on his luggage, etc.	1	3 6

the River Plate, and their Churches 9

May 9. Paid J. G. one half-year's salary (ploughman)	£17 10 0		
Paid J. G. carriage on his luggage, etc.	1 2 0		
Paid E. J. one half-year's salary (ploughman)	17 10 0		
Paid E. J. carriage on his luggage, etc.	1 2 0		
Paid J. C. one half-year's salary (ploughman)	17 10 0		
Paid J. C. carriage on his luggage, etc.	1 2 0		
Paid S. M'M. one half-year's salary (servant)	10 0 0		
Paid S. M'M. expenses on the road	1 0 0		
Paid Ruth I. one half-year's salary	10 0 0		
Paid Ruth I. carriage of her luggage, etc.	0 2 6		
Paid rifle gun and carriage	5 12 9½		
Paid Mr. Hill for blank books	4 14 7		
Paid 3 weeks' board H. R. (plough- man).	1 16 0		
Paid 2 weeks' board J. C. (plough- man).	1 4 0		
Paid 2 weeks' board E. J. (plough- man).	1 0 0		
Paid 2 weeks' board J. G. (plough- man).	1 0 0		
Paid 2 weeks' board S. M'M. (domestic servant)	1 5 0		
Paid 2 weeks' board Ruth I. (domestic servant)	2 0 0		
3. Paid Mr. Miller 2 milk searchers	1 3 0		
Paid board for myself from 1st March	10 10 0		
Received from Mr. Hunter in cash . . . . .	...	50 0 0	
Paid Jean and M. R. one half-year's salary	10 0 0		
Drawn for my own personal account	30 0 0		
Received from Mr. Hunter in cash . . . . .	...	44 15 6½	
Paid for 123 lbs. soap and box	3 3 7½		
Paid for 4 cart whips	1 13 0		
Paid extra, servants' board	3 4 0		
Paid Mr. Duncan for sundries	0 11 8		
Received from Mr. Hunter to balance . . . . .	...	8 12 3½	
	<u>£203 7 10</u>	<u>£203 7 10</u>	

MESSRS. JOHN AND WILLIAM PARISH ROBERTSON
IN ACCOUNT WITH W. G.*Agricultural Implements Account*

1825.

May 4.	To	8 bridles at 8s. 6d.	£3 8 0
		8 pairs of reins at 2s.	0 16 0
		8 neck bindings at 2s. 8d.	1 1 4
		8 neck collars at 14s.	5 12 0
		8 pairs hams and straps at 6s.	2 8 0
		8 plough backbands at 5s. 10d.	2 6 8
		8 pairs plough chains at 5s. 6d.	2 4 0
		6 cart saddles at 16s.	4 16 0
		6 pairs of breechings at 16s.	4 16 0
		6 cart saddles mounting with iron at 2s.	0 12 0
		6 short bellybands at 4s. 6d.	1 7 0
		4 trace backbands at 6s. 9d.	1 7 0
		4 trace bellybands at 4s. 6d.	0 18 0
		4 pairs short ends at 4s.	0 16 0
		6 curry combs at 6d.	0 3 0
		6 mane combs at 6d.	0 3 0
		2 dozen scythe hooks at 13s.	1 6 0
		4 dozen sickles at 7s.	1 8 0
		2 lanterns.	0 3 9
		2 lamps with feeders at 1s. 4d.	0 2 8
		3 scythes at 4s. 3d.	0 12 9
		6 best spades at 4s. 6d.	1 7 0
		6 best shovels at 4s. 6d.	1 7 0
		6 scythe stones at 4½d.	0 2 3
		80 best bags at 2s. 4d.	9 6 8
		1 coil best hemp rope	1 4 10
		2 coil best hemp rope for reins	1 5 4
		1 dozen best turnip hoes	0 11 0
		1 saw, 5s. 6d. axe, 3s. 6d.; 1 hammer, 2s.	0 11 0
		1 large scale and beam	1 12 0
		2 pairs sheep shears at 1s. 8d.	0 3 4
		2 pairs horse shears at 1s. 2d.	0 2 4
		1 hedge bill	0 4 0
		1 rat trap	0 2 0
		1 sieve, 5s. 9d.; 6 riddles, 24s.	1 9 9
		1 hay knife	0 3 0
		3 ploughs, full mounted, at £4:10s.	13 10 0
		3 pairs harrows, full mounted	13 1 0
		1 weeding plough	4 0 0
		1 double turnip sowing-machine	7 5 0
		6 pairs cart wheels and axles	44 2 0
		2 box carts	3 18 0
		6 pitchforks at 2s.	0 12 0

1 churning machine	£14	0	0
6 milk pitchers at 5s. 4d.	1	12	0
1 dozen hay rakes at 1s. 6d.	0	18	0
1 dozen hoe handles	0	6	0
2 picks and 2 mattocks	0	10	0
1 riding saddle and bridle	5	10	0
	<hr/>		
	£165	2	8
	<hr/>		

Down where yon anch'ring vessel spreads the sail,
 That idly waiting flaps with every gale,
 Downward they move, a hardy, hopeful band,
 Pass from the shore and darken all the strand,
 Contented toil, and hospitable care,
 And kind connubial tenderness are there ;
 And piety with wishes placed above,
 And steady loyalty, and faithful love.

GOLDSMITH'S *Deserted Village*.

The colonists were assembled at Edinburgh about the middle of May 1825. They numbered, more or less, 250 souls including children. It had been arranged that they should embark at Leith, and they sailed from that port on the 22nd of the month on board the good ship *Symmetry*, William (familiarily called "Wullie") Cochrane, commander—an honest Scot and jolly tar as ever paced a quarterdeck, symmetrical in all his bearings as his own good ship; and though sometimes claiming (doubtful) kindred with the gallant Cochrane of Greek and Chilian fame, he still was "one who finds within himself a true nobility, that spurns the idle pratings of the great and their mean boast of what their fathers were."

There are few more touching scenes than those to be met with on board an emigrant ship, on the eve of her departure from any of our British ports. Some of us can remember such departures, when we stood by and watched the leave-taking of some hundreds of emigrants setting out for a foreign land, with tears and smiles and fervent blessings received and given, and the sad but hopeful party moved off in the bright summer's day, while many of their friends wished them God-speed. It must be a strangely

unimpressible nature that is not at such a moment softened and subdued by the thoughts that can hardly fail to be suggested to persons of the meanest intelligence when they push off from their native land out into the awful, mysterious ocean, and turn their faces to a new world. It may be with some the opportunity for turning over a new leaf, and let us hope there are few who at such a time may not be induced to ponder and resolve, by God's help, to do better in the future than they have done in the past. But it is not our province to sermonise, and we desist.

The greatest harmony prevailed throughout the voyage. The gallant captain and his officers vied with each other in ameliorating, by every means in their power, the inconveniences inseparable from a long sea voyage of nearly three months in an emigrant ship. The passage, on the whole, was a pleasant one, and not devoid of the usual fun and frolic—

When jokes went roun', wi' sangs and clatter,
An' aye the fun was growin' better;

or the fiddler would strike up the "Reel o' Tullochgorum,"
or "Monymusk," which aye put

Life and mettle in their heels,
Till first ae caper, syne anither,
Each tint their troubles a' thegither;

or "A sang, a sang," would resound from stem to stern, when a young and unsophisticated country lassie would step out on the deck, and sing in the sweet, pathetic Doric "Auld Robin Gray," with an encore of "Kind Robin lo'es me," amidst prolonged and universal applause; or their "terpsichoréan genius," Tammie, would, after some "fleechin'," perform in his own inimitable native style the "Sword Dance," or "Highland Fling," and the welkin rang with all the enthusiasm of our Scottish clanship. The wonders of the vasty deep, a sight of the great leviathan, or a shower of flying fishes,—that greatest of all sea mysteries to a

landsman—and the animated discussions among the scientific and literary portion of the community as to whether the great leviathan, so graphically described by Job, was the toothed whale, the crocodile, or the land dragon, never failed to keep up that interest and excitement so important and salutary on a long sea voyage.

“Land, ho!” from the masthead was at last heard, and they entered the majestic La Plata with joyful anticipations of reaching their “desired haven” in a few days. The only mishap in their long voyage lay still before them. Their good ship struck on the much-dreaded “English Bank,” and, as she heeled over, women screamed and men looked grave; but their gallant captain, by a rapid and skilful tack, soon put them all safely in deep water, and a silent prayer of gratitude was breathed from every heart to an over-ruling Providence for their merciful preservation.

They reached the anchorage in the outer Roads of Buenos Aires on the 8th of August, all in good health, after seventy-eight days of “life on the ocean wave,” and we can well imagine with what impatient longing to stretch their cramped sea legs on *terra firma*.

Before leaving the ship, the usual laudatory address to the gallant captain and his officers had been prepared; but an amendment was proposed by the captain, seconded and carried *nem. con.*, that a parting glass of “The Whisky, O, the wee drap Hielan’ Whisky, O, which they ne’er might a’ pree again,” would best adorn their national traditions; and with glass in hand and head uncovered, each pledged the other, singing the immortal “Auld Lang Syne” in full chorus, with “three times three” for their gallant captain and his officers, and other “three” for the good ship *Symmetry* that had borne them safely over the “waste of waters.”

The debarkation was successfully completed up to the 11th, and the colonists were much surprised and amused at the primitive mode of landing from the boats in queer looking horse-carts—a description of which may interest our readers of the present day. The carts were vehicles with

large wooden axles and most enormous wheels, so high that the spokes were about eight feet in diameter, towering above both horses and driver, who is seated on one of the animals. There are four thick pieces of wood nailed together, forming a parallelogram over the axle, and to this are fixed bamboo canes, both under the bottom and at the sides, thus constituting the cart. The apertures of the horizontal flooring are quite perceptible, and so made as to allow the water to drain through them. The upright canes are at considerable distances from each other, and serve to keep the hides or other goods in the cart, or to afford a hold to the passenger. Both you and your luggage, as the cart now staggers over toasca rocks and anon plunges into large holes, are sure to be thoroughly drenched; for in spite of all your efforts, the splash and spray of the river comes up through the cane flooring and lays at least your shoes, stockings, and trousers under watery contribution. You often forget the precautions that might be taken to save your nether habiliments by the frightful jolts you get and the fear every moment of being upset. Yet the dexterity with which these carters manage their vehicles is wonderful. Their two horses are fastened to the short pole only by plaited leather thongs, which are run through the girth of the horse and there made fast. With this rude and simple apparatus the Buenos Aires cartman did wonders in the way of backing, siding in, taking up a straitened position and jostling his way (as at the Custom House) through dense double rows of his competitors.

Such was the landing of the colonists on a tempest-worn beach, without breakwater or landing stage, and amidst rows of unsavoury rubbish heaps, which, by the way, might have reminded them of Dr. Johnson's celebrated exclamation on his first visit to their own "Modern Athens," about the middle of the eighteenth century, "Sweet Edinburgh, I smell the loo." All these were the subject of many uncomplimentary remarks from our countrymen, who, as they were jolted off to the several quarters prepared for them, amidst the strange sights and sounds in their surroundings, felt

indeed that they were strangers amongst a strange people. And yet the sages of mental philosophy have ever inculcated the great moral that whatever may be the difference of language, customs, or creed between nation and nation, they cannot stop that current of the milk of human kindness which circulates in more or less abundance in the breast of every individual of the family of Man. Indued with the same nature, created with the same propensities, influenced by the same motives, and animated by like passions, Man everywhere recognises Man, and the general principles of humanity are developed in all the various circumstances in which he is placed, in all the different climes which he inhabits: under every modification of national character a feeling common to humanity prevails. And it is only just to say that in this spirit the Argentine people have ever welcomed us to their hospitable shores, and have held out to us the right hand of fellowship.

The colonists remained a few days in the city before making their exit to Monte Grande: many of them who had visited the public buildings were agreeably surprised at the splendid interior of some of the churches, and were delighted with a stroll over the grounds of some of the charming Quintas of their wealthy countrymen in the suburbs, the Brittain, Reid, M'Kinlay, and other residences. Thus their adverse first impressions when landed on the beach had in a few short days been considerably modified, if not completely swept away. But

Nae man can tether time nor tide ;
The hour approaches they maun ride ;
A bonnie day they tak' the road on,
As ever Scotsman was abroad on.

They made their exit from the city in the time-honoured ship of the Pampa—a troop of bullock waggons—and as they emerged into the bright sunshine and bracing air of the country, their spirits rose at the novel sights around them: the wide extended view over treeless plains, broken only at long intervals by a human habitation of the humblest kind,

but often surrounded by many lowing kine and neighing steeds which claimed the general admiration, or a peach orchard in full blossom, with a peaceful, white-washed residence nestling in the centre, would form an agreeable picture in the landscape ; but the dense fields of Scotland's "emblem," the bonnie Scotch thistle, were hailed as an old friend, that would ever remind of a permanent existing link between the old Home and the new.

They arrived safely at their destination early in the day, and were comfortably placed in temporary quarters at Santa Catalina, until they could be distributed on their respective allotments, and we shall endeavour to meet them when they have gone in and possessed the "promised land."



SANTA CATALINA, THE RESIDENCE OF WM. PARISH ROBERTSON DURING THE EXISTENCE OF THE MONTE GRANDE COLONY, 1826-27.

CHAPTER III

THE MONTE GRANDE COLONISTS

None can describe the sweets of country life,
But those blest men that do enjoy and taste them ;
Plain husbandmen, though far below our pitch
Of fortune placed, enjoy a wealth above us :
To whom the earth, with true and bounteous justice
Free from war's cares, returns an easy food.

MAY's *Agrippina*.

THESE lines are suggestive of the feelings of our country-loving city brethren on their repeated riding and shooting excursions to the hospitable and smiling homesteads and green fields of Monte Grande, which in two short years had been changed, by the energy, practical knowledge, and taste of the colonists, from a thistly waste into a model of industry, comfort, and agricultural improvement. In those happy bygone days no odious game laws had yet disgraced our democratic Argentine legislation, and our city sportsmen could lay aside their brain-racking ledgers and doubtful balance-sheets and freely range with dog and gun over the brakes and stubbles. The whirring partridge, the antlered monarch of the waste, and fleeter ostrich were free to all, and many a brace and savoury haunch were then the bounteous fare from Nature's hand to rich and poor alike.

We shall, before proceeding farther, reproduce the names of the colonists, now an almost extinct generation. Many were the genial spirits well known to us from the year 1844—the Robsons, Browns, M'Clymonts, Barclays, Rodgers, Griersons, Whites, Youngs, and many others, whose

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good-fellowship we have so often enjoyed at our new year's gatherings of the clans, and around the nuptial festive board, when youthful loving pair, "whom gentler stars unite, in one fate, their hearts, their fortunes, and their beings blended"; then music arose with its voluptuous swell, and in the mazy dance, "Eyes looked love to eyes that spake again, and all went merry as a marriage bell," and matronly prophetic vision could well foretell the near approach of other such joyous festive gatherings.

Peace to the ashes of the genial generous dead.

MONTE GRANDE COLONY

PER SHIP "SYMMETRY"

Sailed from Leith on the 22nd May, and arrived at Buenos Aires
on the 11th August 1825.

Name.	Age.	Profession.	Married.	Children.
David Anderson . . .	50	farmer	Mary . . .	2
James Broach . . .	24	farmer	and sister	
William Grierson . . .	32	farmer	Catherine . . .	3
Thomas Galbraith . . .	28	farmer	Jane . . .	1
John M'Clymont . . .	25	farmer	Catherine . . .	2
John Miller . . .	38	farmer	Anne . . .	1
James White . . .	24	farmer	Margaret . . .	0
William White . . .	22	farmer	Janet . . .	1
James Aird . . .	28	carpenter	Mary . . .	1
Richard Adams . . .	32	architect	Anna . . .	4
John Goldsworthy . . .	25	painter	Sylvia, governess	1
William Arthur . . .	26	cooper	Margaret . . .	1
William Steel . . .	24	servant		
Anne Aird . . .	19	servant		
William Attwell . . .	43	basket-maker	Agnes . . .	5
Robert Burns . . .	28	trainer	Anne . . .	1
Helen Bone . . .	25	servant		
Robert Barclay . . .	23	servant	Helen . . .	1
James Brown . . .	25	servant	Mary . . .	1
Maxwell Beattie . . .	21	servant		
William Burns . . .	31	servant	Elizabeth . . .	2
Margaret Barber . . .	25	servant		
Robert Boyd . . .	21	servant	Maria . . .	0
Anne Irving . . .	18	servant		
Ebenezer Jaggart . . .	23	servant		
Ruth Irving . . .	21	servant		
William Johnstone . . .	36	servant		

the River Plate, and their Churches 19

Name.	Age.	Profession.	Married.	Children.
Andrew Lawrie . . .	24	carpenter	Helen . . .	0
Edward Leach . . .	19	bricklayer		
James Lawrie . . .	22	blacksmith		
John Jarrell . . .	21	servant		
Jane Jarrell . . .	20	servant		
Peter Morton . . .	27	servant	Mary . . .	0
Alexander Malcolm . .	25	servant		
Susan M'Michan . . .	23	servant		
D. M'Reavie . . .	27	servant	Agnes . . .	1
Thomas Mallet . . .	29	bricklayer		
John Mitchell . . .	25	butcher		
Thomas M'Kenzie . . .	20	clerk		
John Moddick . . .	30	servant		
Robert M'Gregor . . .	22	seaman		
Robert M'Clymont . .	26	servant	Maria Boyd . . .	0
Andrew Rae . . .	30	servant	Anne . . .	2
Hugh Robson . . .	43	servant	Jane . . .	6
James Rodgers . . .	28	servant	Euphemia . . .	2
Barbara Rankin . . .	21	servant		
Malcolm Ramsay . . .	16	clerk		
John Robertson . . .	17	servant		
James Smith . . .	23	bricklayer		
John Simpson . . .	29	clerk	.....	1
John Robson . . .	18	servant		
Janet Brown . . .	26	servant		
Moses Berry . . .	22	carpenter		
Jonathan Barker . . .	40	bricklayer	Elizabeth . . .	2
Anne Crosby . . .	18	governess		
William Crozier . . .	32	servant	Anne . . .	2
George Croughton . .	26	servant		
John Clark . . .	28	servant		
Turnbull Clark . . .	30	servant		
James Cathcart . . .	23	surveyor		
Robert M'Clymont . .	26	servant		
William Cheasell . . .	25	carpenter		
William Martin Ennar .	24	carpenter		
David Fleming . . .	24	bootmaker	Margaret . . .	1
Mungo Tinnock . . .	22	servant		
Thomas Fulcher . . .	22	sawyer		
William Goodman . . .	25	bricklayer	Jane Smith . . .	0
Thomas Griff . . .	28	bricklayer	Laura . . .	0
Thomas Grahame . . .	25	servant	Martha . . .	2
Joseph Grahame . . .	27	servant	Ruth . . .	0
John Gowan . . .	27	servant	Sarah . . .	0
Marion Hazell . . .	25	servant		
Benjamin Hill . . .	33	sawyer	Elizabeth . . .	0
Thomas Heally . . .	24	bricklayer		
John Hicks . . .	26	bricklayer		

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Name.	Age.	Profession.	Married.	Children.
James Candlish Hart . . .	27	carpenter	Hannah . . .	1
William Young . . .	23	servant	Barbara . . .	1
Andrew Young . . .	28	servant	Betsy . . .	3
Elizabeth Hedger . . .	25	servant		
Henry Innes . . .	23	land surveyor		
John Taylor . . .	30	carpenter		
John Tweedie . . .	50	gardener	Janet Kings . . .	6
Ebenezer Haggart . . .	25	servant		
James Watson . . .	30	servant	Catherine . . .	0
Margaret Wright . . .	26	servant		
John Watson . . .	24	servant		
John Whitaker . . .	41	painter	Maria Buist . . .	2
James Purvis . . .	21	servant		
Peter Purvis . . .	19	servant		
William Speed . . .	26	carpenter	Euphemia . . .	1
John Christian . . .	39	land surveyor		
Thomas Debenham . . .	28	carpenter	Janet . . .	6
Andrew Duncan . . .	29	carpenter	Maggie . . .	3
John Mair . . .	19	blacksmith		
William Pixton . . .	38	sawyer		
Thomas Bell . . .	27	bailiff		
A. Kidd . . .	34	servant	Jaue . . .	5
J. Smart . . .	25	bricklayer		
George Dawson . . .	30	servant	Jeanie . . .	3
George Knight . . .	29	sawyer	Eleonóra . . .	2
William Wilson . . .	25	doctor		

Resumen—

Married—43 couples	86
Single men	42
Single women	14
Children	78
Total	220 souls

These are the names of the colonists who received Consular protections after their arrival here, per ship *Symmetry*, but we know that some few of them also came out in other vessels, whose names we have not been able to trace. It will be noticed later on, from the Official Census of the colony taken in 1828, that our list falls considerably short of that number, and this may be accounted for in two ways: first, that they did not all solicit protections, for only the males, and not even all these, would be likely to adopt this precautionary measure, and, secondly,

we also know that, from the failure of the Beaumont Association, a considerable number of those immigrants had joined the Monte Grande colony, and had helped to swell the official number. We hope, then, that the names we have been able to trace may continue to be handed down with filial reverence from sire to son of their descendants as the noble pioneers who, through many kicks and cuffs of fortune and much self-denial, have founded for many of them comfortable and pleasant homes, and have built up for not a few large fortunes far beyond their most sanguine expectations.

Contract

The following is the Contract which formed the basis upon which the colony of Monte Grande was established. It was entered into between the Messrs. Robertson and the Argentine Government, and it will be seen later on how signally and shamelessly the Government failed to perform their part of the contract.

To his Excellency the Governor and Captain General of the Province.

Strongly persuaded of the good effects which result to every new country from an encouragement to emigration, supposing the introduction of them to be conducted in a systematic and prudent manner, I have, in company with my brother, John Parish Robertson (now in London, but who has resided many years in this country), formed the project of introducing to the Province a colony of British subjects, provided the Executive Government here shall be disposed to protect and assist us in the enterprise.

We are anxious that your Excellency should be persuaded that in this project we have a higher aim than that of our own exclusive benefit; though foreigners, we cannot view with indifference the public interest and common prosperity of a country in which we have acquired much of what we possess, and in which we have been hospitably received and have formed many intimate relations. Were we not accordingly persuaded that

we could combine the most solid interest of the Province with our own, the principal end of the enterprise would be lost, and we should consider it unworthy of your Excellency's attention. But, on the other hand, it must be seen that two individuals without the upholding hand of the Government could not undertake to realise a project of this magnitude without running an imminent risk of ruining themselves,—a result which would be prejudicial to the country itself, seeing it would discourage others from entering into such views as those we now entertain, and a result also which it is evidently an absolute duty on our part to guard against by every possible means.

We believe, then, that it is in the best interests of the Government to extend to us all the assistance which can be judged reasonable towards the realisation of our project. We hesitate not to affirm as undeniable that neither is there any part of the world where population is so much wanted as here (being understood, of industrious, intelligent, and moral men), nor any country which offers greater facilities and more advantages than this, for the introduction and incorporation of such an increase of foreign population.

The pretensions of my brother and myself then are, that without too much encroaching on the public resources of the country on the one hand, and without exposing ourselves to serious loss on the other, an efficacious beginning should be made of the system of emigration which so clearly offers an accelerated rapidity to the prosperous course which has already happily commenced in this Province. We therefore pray your Excellency to take into your consideration whether a conditional agreement can be entered into or not, on the basis of the following articles:— First, within one year from this date, Messrs. John and William Parish Robertson shall oblige themselves to introduce into the Province a number of European families, not less than 200 and containing 600 souls. Second, that in case of such introduction, the Government shall cede to the said Robertsons such portion of Government lands as shall be then agreed on, in life rent “enfitensis,” with the quality that the part which shall be occupied by the colonists shall be held a perpetuity. Third, that the said land shall be on the south part of the Province, and to the satisfaction of the contractors. Fourth, that at the time of introducing the colonists the Government shall advance a sum of money and provide implements and other necessaries to the extent to be then agreed on; the colonists constituting themselves responsible to return the same at periods and in proportions which shall not be onerous to themselves. Fifth, should any

colonist leave the country within five years of his arrival, the contractor shall be obliged to return the HALF of the sum mentioned in the preceding article, and to pay the ground rent of the land ceded to, and occupied by such colonist. Sixth, that respectable persons from among the colonists shall exercise a local Magistracy over them. Seventh, that the colonists shall be permitted the free use of the Protestant religion. Eighth, that they shall form a body of militia themselves. Ninth, that the colonists shall not be subjected to any charge, duty, or tax beyond those imposed on the community at large.

(Signed) WM. PARISH ROBERTSON.

Decree

BUENOS AIRES, 11th March 1824.

The foregoing proposal is admitted in all their parts of the Nine Articles which it contains. If convenient to the party interested he may proceed to the immediate realisation of the Contract. If not, whenever he may consider the time opportune. A certified copy to be given to him by the Government Notary if required, of this representation and decree.

(Signed) RIVADAVIA.

"Our limits do not admit of any remarks on the Contract now, but in our next issue we shall consider how far Messrs. Robertson have acted up to the spirit of their agreement, and the strength of their claim in calling on the Government for its immediate assistance."—*British Packet*, No. 114, 11th October 1828.

There breathes no being but has some pretence
To that fine instinct called poetic sense,
And though these lines should only line portmanteaus,
Trade will be all the better for these Cantos.

BYRON.

The following remarkable poetic effusion, from the pen of "Tam o' Stirling," one of the Monte Grande colonists, was partly written at sea on board the good ship *Symmetry*, and concluded after landing at Buenos Aires. It is inserted here by permission of his last living descendant in the female line.

Frae the land o' brown heath and tartan plaids,
Frae the Country o' cakes and barley bannocks,
A comely selection o' chields and maids,
On board of the *Symmetry* swung their ham'ocks.

The emigrants all were a worthy crew,
Frae south and west whom none surpasses,
Where braxy mutton and mountain dew
Rear sturdy callants and strappin' lasses.

Farmers and blacksmiths, prize ploughmen were there,
Dairymaids fresh as the butter they made,
Guidwives wi' their weans, sae rosy and fair,
And the honest guidman wi' his collie and spade.

As Scotia's shores were receding behind them,
And the *Symmetry* furrowed along through the foam,
Each felt that no poet required to remind them,
That ever so humble there is no place like home.

And the elders confessed, as each blew his nose,
And stealthily wiping a trickling tear,
That darling Auld Scotland wi' skim milk an' brose,
Wad beat Buenos Aires and five hunder a year.

But sailing along we got soon reconciled,
As daily some wonder enchanted our view,
While frolicsome chappies the evenings beguiled
Wi' gruesome ghost stories they guaranteed true.

At length Biscay Bay, that dread o' the sailor,
They entered, and lo! old Neptune was frowning,
Huge waves turned the cheeks of pluckiest paler,
And every one thought 'twas a matter of drowning.

Three days of tossing, sea-sick and forlorn,
A storm on the sea and a deil in their stomachs,
The emigrants wished they had never been born
Tae be buffeted thus, and chucked frae their hammocks.

Wrathful surges becalmed, bright Phoebus appearing,
And storm-tossed emigrants crawled up on deck,
They sang the ship's praises, and lustily cheering
Brave Cochrane the Captain wi' deepest respect.

They assisted the crew wi' a "Yoh heave ho,"
They played pitch and toss and primitive skittles,
But soon *Symmetarians* got wisely to know
That at sea the finest diversion is victuals.

For sickness o'er and their appetites whetted,
 Puir cookie was hunted frae aft to the fore,
Eating was trumps, and the steward he fretted
 That famine would board them ere reaching the shore.

But useless his fears, for a special tuck in
 O' crackers and junk soon settled the matter,
'Twas saltish nae doubt, but cook said, wi' a grin,
 That the *Symmetry* carried abundance o' water.

For ploughmen accustomed to parritch and kail
 Found petrified biscuits dourish tae munch,
While ancient salt pork made their appetites fail
 And willingly tackle the pump for their lunch.

They wondered what people the Argentines were,
 Savage or civilised—colour, and figure,
And lassies resolved they would droon themselves ere
 They'd gang without claes or be kissed by a nigger.

One morning the emigrants arose wi' delight,
 And joy did prevail 'mongst the *Symmetry's* crew,
As the topman hailed deck, Montevideo in sight,
 Though nought could be seen but a thin streak o' blue.

Then all was activity, bustle, commotion
 Of premature packing and donning o' braws,
Seemingly having adopted the notion
 O' flying ashore wi' the gulls and sea-maws.

For leagues lay between them and Argentine's shore,
 And days would still pass ere they anchored off there,
But each morning the colonists packed as before,
 And nightly unbundled again in despair.

Till bowling along up the billowy Plate,
 The *Symmetry* struck wi' a shudder and clank,
While the pilot he swore 'twas the trick'ry o' fate
 Lured the Britishers on to the "English Bank."

Great was the wailing, on this sudden disaster,
 Tae stick in midstream as they neared Buenos Aires,
And all save wee Tammy, the daft poetaster,
 Took to reading their bibles and saying their prayers.

At length they got off and free from the danger,
 Hearts filled wi' delight as they sighted the shore,
Their land of adoption, home of the stranger,
 From where they would ne'er go to sea any more.

The *Symmetry* anchored, boats gathered around them,
 While jabbering foreigners their luggage received,
 The Babel o' tongues was enough to confound them,
 But naebody understood Scotch, they perceived.

Betimes there started a coo-cairt procession,
 O' colonists, implements, bedding, and rations,
 Bound for the South, where the Robertson concession
 Awaited to welcome the Scotch Immigration.

CHAPTER IV

SOCIAL AND MORAL ASPECT OF THE COLONY¹

WHILE the social and commercial policy of Rivadavia naturally drew Europe and the Argentine provinces together and brought to the shores of the Plate, from Britain, Germany, France, and Italy, a great accession of population, of industry, skill, and intelligence and energy, the benefit to the country would have been in a great measure lost through misgovernment and revolutionary party violence except for two events, viz. the negotiation of the British treaty and the enactment of the Consular Act by the British Parliament in 1825. Amidst the revolutionary changes to which the country has been, and may probably still be, long subject, and the consequent insecurity of life, property, and liberty, those two British international enactments have mitigated party virulence, restrained despotic violence, and kept alive the sense of social order and toleration. The force of this statement cannot, of course, be fully appreciated by those at a distance from the country and ignorant of its circumstances and history, but the fact is undoubted that the influence created and exercised by means of the treaty and Consular Act has operated most powerfully in favour at once of the foreign and even the native community. It is honourably characteristic of the natives of Buenos Aires, it is true, to be tolerant and hospitable, but there is little doubt that the despotisms under which they so long groaned

¹ Extract from the *Church of Scotland Home and Foreign Missionary Record*, 1st May 1862.

would have utterly trampled down this spirit but for the provisions of the British treaty. It is well known that at one time Rosas would gladly have thrown it into the fire could he have so dared. Sir Woodbine Parish has printed a copy of this treaty in his work on Buenos Aires, and in a note appended to it says :—

This was the first treaty entered into by any European powers with the new republics of America. Whilst it provided a necessary safeguard to British subjects resorting to this part of the world, it was of great importance to the Buenos Aireans not only in a political but in a moral sense. . . . Every true patriot and advocate of civilisation hailed it as the best possible guarantee of sound and liberal principles.

The following are some of the provisions of the treaty :—

Article IX.—The subjects and citizens of the two contracting parties shall, in their respective dominions, enjoy the same privileges, liberties, and rights as the most favoured nations.

Article XII.—The subjects of His Britannic Majesty residing in the United Provinces of Rio de la Plata shall not be disturbed, persecuted, or annoyed on account of their religion ; but they shall have perfect liberty of conscience therein, and to celebrate divine service, either within their own private houses, or in their own particular churches or chapels, which they shall be at liberty to build and maintain in convenient places approved of by the Government of the said United Provinces, etc.

The following are a few of the provisions of the Consular Act :—

Section X. enacts that “at any foreign ports or places in which a chaplain is now, or shall at any future time be resident and regularly employed in the celebration of divine service, according to the rites and ceremonies of the United Church of England and Ireland, or of the Church of Scotland, and maintained by any voluntary subscription or rate levied among or upon His Majesty’s subjects, resorting to or residing at such foreign port or place, it shall and may be lawful for any Consul-General or Consul, in obedience to any order for that purpose issued by His Majesty through one of his principal Secretaries of State, to advance and pay, from time to time, for and towards the maintenance and support of any such chaplain as aforesaid, or for and towards

defraying the expenses incident to the due celebration of divine worship in any such churches or chapels." Sections XI. and XII. provide that the same assistance may be extended to the building of churches, the plans being first approved of by one of His Majesty's principal Secretaries of State. Section XIII. enacts that "the salaries of chaplains in Europe shall not exceed £500, and in other foreign parts or places £800."

After the South American republics had made good their independence, the attention of various religious societies, both in Britain and North America, was directed towards them as a promising field of educational and missionary enterprise. Benevolent and influential individuals, too, exerted themselves in the same cause. It was, no doubt, an enlightened zeal of this kind which greatly influenced Mr. John Parish Robertson, for example, in his plans and measures connected with the colony of Monte Grande.¹ The Rev. James Thompson, the Rev. John Armstrong, the Rev. Messrs. Parvin and Brigham very early arrived in the Plate as agents for different societies—Mr. Thompson for the British and Foreign School Society and Spanish Translation Society, Mr. Armstrong for the British and Foreign Bible Society, and Messrs. Parvin and Brigham for the North American Bible Society. Some of these were engaged in carrying on their operations, not only in the United Provinces of the Plate, but in Chili and Peru, even before the date of the British treaty. The Buenos Aires Government, under the direction of Mr. Thompson, had already organised a system of public instruction, according to the Lancasterian method. While

¹ It is not unworthy of mention, among other proofs of Mr. Robertson's zeal in the cause of South American improvement, that he was at the expense of having the lectures of the late Dr. Thomas Brown, of the University of Edinburgh, translated into Spanish. But the translation was never published. Various works were at this time prepared by the Spanish Translation Society for circulation in the new republics. But the works on the whole were not judiciously selected; and partly from this cause, and partly from the constant changes and revolutions in the countries themselves, little result followed. The Glasgow Bible Society at this time, too, issued an edition of Cypriano Valera's Spanish Protestant version of the New Testament, and a considerable number of copies were circulated in Buenos Aires. The version of the Old Testament, also executed by Valera, was not printed, because, as was said, no one could be found sufficiently conversant with both Spanish and Hebrew to superintend it. Calvin's *Institutes* were likewise translated by Valera; a copy, printed in Spain, dated 1597, and picked up in Buenos Aires, is in possession of the writer.

Mr. Thompson remained in Buenos Aires, he was in the habit, along with a few zealous laymen, chiefly Scotsmen, of holding a private meeting for divine worship—the first Protestant worship celebrated in Buenos Aires. The meeting was altogether private, but so well was it known, and so favourably was it regarded, that in the debates of Congress on the Article of the Constitution establishing freedom of religion and of public worship as the law of the country, it was referred to as a proof that the people were prepared for such an enactment. Mr. Armstrong did not prosecute his Bible Society agency, but became Episcopal chaplain to the English residents under the Consular Act, which had just come into operation. Mr. Brigham proceeded to Chili and Peru, but Mr. Parvin remained in Buenos Aires and established a printing-press, and, after the ratification of the treaty, also opened a place of public worship, and became the first Presbyterian minister in that country. His congregation embraced Americans, English, and Scots—the Scots predominating. The English and American churches, thus begun, have ever since continued and flourished, the American establishment having, a few years after its commencement, passed from the Presbyterians to the Episcopal-Methodists, with which body in North America it continues to be connected. It deserves likewise to be mentioned that about this time (1826) several of the Scotch and English merchants united in establishing a private school, and engaged the services, as the teacher, of Mr. Ramsay, a native of Ayrshire, and who had studied at the University of Glasgow. This is deserving of note, not only as an evidence of the spirit then pervading the community, but especially as it was the means of bringing to the country one endowed with high talents and animated by enlightened views, and who has all along exercised great influence in the Scottish community and in the development of its institutions.

In these circumstances Mr. Robertson's colonists arrived towards the end of the year 1825, and were settled at a place about six leagues from the city of Buenos Aires, called Monte Grande. They consisted of about a dozen

farmers with their families, and the requisite accompaniment of professional men, tradesmen, and labourers. No arrangement having been made at first for their religious wants, they resorted for worship, as circumstances allowed or choice directed, to the English and American churches; and occasionally Mr. Armstrong visited them in the country in the exercise of his professional functions. But they very soon took measures for obtaining a minister and schoolmaster of their own; and the requisite instruction and authority having been sent to their agent in England, he applied to the late Dr. Chalmers to recommend a suitable person for the joint offices, who selected Mr. Brown, a preacher of the Gospel. Mr. Brown was ordained by the Presbytery of Glasgow in 1826, and about the end of the year proceeded to his destination.

For a few years the colony continued more or less to prosper; the young enjoyed the benefit of instruction, the ordinances of religion were regularly celebrated, and the district on each returning Sabbath, with its sacred repose, presented an interesting resemblance to a retired Scottish parish. The colony being on all sides surrounded by the native population, some of them, at times, attracted by the novel worship, gathered around the church, but offered no interruption; they looked on in respectful and reverential silence. Numbers were, in time, induced by Mr. Robertson to meet in the church on the Sabbath morning before public worship, when he read and expounded the Scriptures in their own language. But the failure of the mercantile calculations on which the colony was based and a revolutionary crisis in the country very speedily put to flight the hopes which this promising commencement inspired. The establishment was broken up—some families betook themselves to the city, others were scattered over the country, school and church were deserted, improvement and industry gave place to desolation, and in the lawlessness of fratricidal warfare the blood of some of the peaceful colonists was causelessly and treacherously shed on the hearths of their defenceless homes. The guarantees on the strength of

which Mr. Brown had been ordained having thus given way, his mission was prematurely brought to an end.

The Editors of the Buenos Aires *Standard*, in preserving the following important leading article from the *British Packet*, with comments thereon, have done a great service in throwing light on the social and moral aspect of the colony. Files of this paper are preserved in the Buenos Aires National Library from the year of its birth, 1826. We have had access to these, but very few articles have been found bearing on the Monte Grande Colony.

The Last Generation

(From the Buenos Aires *Standard* of date 1st January 1868)

Among our little English community most of the number are new-comers of the last ten years, who know hardly anything of the first settlers and the condition of this country in the last generation. There are still surviving some dozen or two of the old residents, mostly wealthy men in these days, who remember the Buenos Aires of forty or fifty years ago; but they are now so few and far between, that they look like land-marks, and in a few years more the present English population will have almost forgotten the names of those who went before us.

We have been favoured with a remarkable document which brings up vividly before the mind's eye the history of the first Scotch settlers in Buenos Aires. It is an early number (103) of the *British Packet*, Saturday, 23rd August 1828, found among the papers of an old Scotchwoman, who died in the recent epidemic, and who had treasured it these forty-four years, doubtless because she was herself one of the *Scotch Adults* mentioned in the subjoined description of the Monte Grande Colony. The sheet before us is letter-size, printed on very coarse paper; subscription, \$4 (5s. 4d.) per quarter; editor, Mr. Love, Commercial Rooms, calle 25 de Mayo; printers, Stephen Hallet & Co., 75 calle Cangallo.

We find that

The British Amateur Theatricals held their 2nd anniversary on Monday, 11th inst., for the relief of the wounded and widows of the National Squadron.

Admiral Brown's squadron anchored last night in the Outer Roads.

The brig *Gen. Rondeau*, Capt. Coe, and the schooner *Argentina*, Capt. Granville, left *Three-fathom-hole* last night.

Under the heading of *News from the Army* we find a

Dispatch from Gen. Lavalleja, at Cerro Larga, reporting operations against the Brasilians on the Yaguaron.

The French brig *Navarrois* brings the following news from Europe : Don Miguel has been expelled from Oporto and taken refuge on board an English man-of-war.

A battle has taken place between the Russians and the Turks ; the latter lost 10,000 men, the Russians 3000.

Among the *Local Items* we find :—

No sentence has yet been passed on the murderers of Francisco Alvarez.¹

A grand banquet was given aboard the *Maldonado* to Governor Dorrego and party on the 13th ; the table was provided by José Migoni of the Fonda Italiana. The officers wore cocked hats. The ladies went in the Governor's carriage to and from the fort.

The *Calife* was performed last night at the theatre. Angelita played the Contrabandista. The house was crowded. The Governor and suite were present. Mme. Dorrego sat in the adjoining box and looked charming. The lobbies were thronged, especially near one box. Byron has somewhere written : " 'Tis sweet to see the evening star appear." And the pensive Evadne and the beautiful Medora, at whom so many gazed—

How long we gaze, despite of pain
And know, but dare not own, we gaze in vain.

Market Rates :

Doubloons, \$50 ; bank shares, \$160. Exchange on England, 17d. per dollar ; £12,000 passed ; hides, \$71 pesada ; sugar, \$20 per arroba ; discounts, 1 to 1½ per month.

Advertisements :

ALBERT GALLATIN M'QUESTON, dentist, 62 Cangallo, plugs and extracts teeth.

C. HAMLYN, 52 Corrientes, cleans bonnets for ladies.

WANTED, a young man as storekeeper ; also one to attend to a small dairy.

We have left for last the leading article on Monte Grande, which will be read with interest by all classes of our readers. We may preface that the Messrs. Robertson sank a large fortune in the colony of Monte Grande, in which also is included the beautiful residence of Santa Catalina. The Messrs. Robert-

¹ This was the unfortunate man whose tombstone in the Recoleta bears the inscription : *Murdered by his Friends.*

son, owing to the subsequent wars, etc., were ruined, but the industrious ploughmen and agriculturists of the estate rose to the highest social position, becoming millionaires and merchant princes, whose names now command respect in the great marts of England, and whose open-handed and cosmopolitan generosity is so well known in Buenos Aires.

MONTE GRANDE

In our last number we gave a hasty sketch of the commencement and progress of the colony at Monte Grande, showing generally the prosperous and rapid advancement which this infant and interesting society had made during the three years of its establishment and under all the difficulties of a first settlement in a foreign country. In truth, only those who have lived in South America, and who have consequently experienced practically all the innumerable though intangible sort of petty obstacles which present themselves to regular or rapid operations, can well appreciate the state of forwardness in which the Scotch colony is now to be found.

That this advancement may be at once perceptible to our readers we extract the following particulars from a statistical account made up about three months since and presented to the Government, and which may be relied on as perfectly accurate :—

Inhabitants—Scotch adults	241
„ Scotch children	85
„ Native adults	158
„ Native children	30
	<hr/>
	514 souls
Brick houses . . 31—containing in all about 145 apartments.	
Ranchos . . . 47 „ „ 70 „	
Land—under peach and other plantations . . .	1,040 acres
„ fenced in and cultivated	2,148 „
„ in pasture and arable, not fenced in, about	12,812 „
	<hr/>
	16,000 acres
Cattle, consisting chiefly of tame cows and oxen . .	2,757 head
Sheep, pampa and English breed	990 head
Crop, this year's (chiefly maize)	11,600 fanegas

In addition to these leading particulars we may add a few others. All the bricks and most of the lime used in building the houses now erected on the colony have been made in the colony itself. The farmers' houses are generally neat and substantial, of from six to seven apartments each, and the situation of each house is well chosen, commanding a fine, too uninterrupted a prospect over the surrounding

pampa ; and it would, perhaps, be difficult to find any part in the country so well adapted for the colony as the very estates on which it is happily settled.

The industry and activity which prevail all over the colony are truly praiseworthy, and it cannot but be gratifying to see at this distance from home the members of a little community like this, preserving all the sober and moral habits acquired in their own country.

If emigration, organised as this of the Scotch colony has been, were extended in this sphere, who can say to what degree the beneficial effect of such a widened example would have on the agricultural class of this country ?

One produce of the industry of our Monte Grande friends is well known in town, in the shape of butter and cheese ; in fact, the colony almost exclusively supplies the market with articles of our daily use, and in consequence of the great crops of Indian corn raised there, that article has remained stationary and low in price while nearly everything else has risen to three or four fold what they used to cost.

Among the great improvements introduced by the farmers of Monte Grande, that of the "tala" hedge is perhaps the greatest ; nothing beyond a simple ditch was ever even thought of before in farming operations, and it would be difficult to say whether its expense or insecurity were the greatest. The "tala" is a thorny tree which no animal destroys, and which in three years makes a permanent enclosure, thus uniting permanency, cheapness, utility, and beauty in its favour as a fence.

For clearing the land of thistles, an ingenious machine has been invented by Mr. Tweedie, the head gardener of Sta. Catalina ; and so persecuted has the emblem of Scotland been at Monte Grande that there is every prospect of it soon only being known there in its typical character. The mill erected in the incipient village promises immense advantages to the colony, since it produces in abundance, from the Indian corn, a flour which many of our town readers could not distinguish from flour made from wheat.

We have already alluded to the moral excellence of the colonists, and we shall only add that they have lived here in uninterrupted harmony among themselves, and on the best terms generally with their surrounding neighbours, natives of the country. The proprietors of the colony have invariably found all the members of it reasonable, cheerful, and contented, and the heads of the establishment, or farmers, express their increasing confidence of their ultimate and entire success.

On the whole, we cannot but feel the greatest satisfaction in contemplating the actual results produced from the trial which Messrs. Robertson made in colonising here ; we think it proves beyond contradiction that with good management and support from this Government, emigration from our own country to this might be carried on, with manifold advantages to both, to a great extent ; and in this feeling we

give our best wishes for the successful realisation of the colony projected by the proprietors of Monte Grande.

The prospectus, and accompanying recommendation of it by the Government to the Legislature, we shall endeavour to insert in our next.

Note.—Unfortunately the Editor has never redeemed his promise.

CHAPTER V

FINANCIAL WORKINGS

He that seeks safety in a statesman's pity,
May as well run a ship upon sharp rocks,
And hope a harbour.

HOWARD'S *Duke of Lerma*.

Messrs. Robertson's Claims on the Government

THERE are two modes always of considering a written contract—in its spirit, and in its letter; for where there is a desire to cavil, the letter can, in almost every case, be so interpreted and twisted as wholly to destroy the spirit of an agreement. To counteract this evil we have in England a Court of Equity, in which moral justice forms the basis of every decision where the letter is disputed or ambiguous; and as in every country there are technicalities, so everywhere the rigour of strict and written law terms is modified by an appeal to principle and equity where the case seems to demand their interference.

Now it appears to us undeniable that the contract which we inserted in our No. 114, entered into between the Government and the proprietors of Monte Grande, ought to be wholly and entirely considered in its spirit, and its fulfilment mutually by the parties decided on accordingly. The contract originated clearly in a moral object had in view by both parties—the improvement and advancement of this country in its agriculture and population; and we have a right to look to this object being pursued on a more steady, enlightened, and systematically extensive scale by a Government than by individuals, and more especially by the Government of a young country, enjoying so limited a share as this does of the advantages flowing from agriculture and an industrious population. The proprietors of Monte Grande, enjoying at the time of making the contract

ample means, were desirous, from very praiseworthy motives, of giving "an efficacious beginning to a system of emigration to this country, and proposed to introduce a sort of experimental colony, provided the Government here should be inclined to protect and assist them in the enterprise."

Accordingly under the contract referred to, about three hundred persons, in the mode already detailed by us, were landed here, at the sole and exclusive expense of the Messrs. Robertson. The first intention was to have formed a colony towards the frontiers of Buenos Aires, but difficulties of so tangible and insuperable a nature offered, towards carrying the plan forward in this particular way, that it was determined to place the colony near the city, with the view to an exclusively agricultural establishment. In the immediate vicinity, however, the Government had no lands, and to obviate this difficulty the Messrs. Robertson purchased the three contiguous Chacras, or farms, which the colony now occupies, and for which they had to pay about 60,000 hard dollars. About this time, 1825, emigration to this country had taken place to a very considerable extent, and unfortunately the emigrants generally were of characters and habits little calculated to be beneficial to the country in a moral point of view. Messrs. Robertson, aware of the very different class of people that had been sent out to them, determined before applying for aid from the Government to show practically that such aid, even independently of a contract, could be given beneficially for the country. The project, therefore, was carried forward under every disadvantage to the proprietors, but in a way to ensure the prosperity of the occupiers of Monte Grande.

Under the assistance afforded them, and the system and plan pursued, the industry, taste, and practical knowledge put forth, the colony not only soon laid the foundation of a permanent prosperity, but in two years entirely changed the face of that part of the country which it occupied, and at this moment the colony presents to the view of every one the realisation of all that the proprietors could propose—a model of industry, comfort, agricultural improvement, and moral excellence worthy of imitation, and highly creditable to the parties who have produced this happy result.

The colony once established, the proprietors of it spared no sacrifice to ensure its success and to accomplish the object proposed, and accordingly, in bringing the families from Europe, in implements of husbandry of every kind, in machinery, in the lands and stock, in houses, and in improvements of every kind, they have laid out a sum now exceeding £60,000 sterling.

This sum has been expended in round numbers in the following manner :—

In bringing out the colonists and advances made, and implements, about	£15,000
In lands, and stocking the same	15,000
In houses on the colony, about	20,000
In permanent improvements, hedging, fencing, planting, etc.	10,000
	<hr/>
	£60,000

The manner in which the great capital employed in the colony has been distributed will show at once that, though sunk for the present, the great proportion of it is by no means lost, that though not calculated to give an immediate and extensive return, it has laid the seeds of the result, and, above all, that joined to the personal industry and exertions which have accompanied the outlay, it has laid the foundation of a great and permanent improvement in the agricultural and general country pursuits of the Province of Buenos Aires. And we desire that it may always be kept in view that we wish no one to take our simple assertion for the fact of the progress and present state of the colony, and of its superiority to anything else whatever in the province in the same line—it is open to the inspection of all, and already many of the principal inhabitants of Buenos Aires have visited it, and from all we have heard but one undeviating report, that nothing better as a “model” could be desired to be seen, and that nothing could call more imperatively on the Government for its support and decided co-operation.

When we resume the subject we shall consider the manner in which the question of the colony has been viewed by the authorities of the country, and the extent to which they have fulfilled the moral as well as written obligations under which they came, to protect and assist the enterprise.—*British Packet*, No. 116, 25th October 1828.

Note.—The Editors never resumed the subject for the reasons as under :—

Forbear you things,
That stand upon the pinnacles of state,
To boast your slippery height ; when you do fall,
You dash yourself in pieces ne’er to rise :
Thus the court wheel goes round like fortune’s ball ;
One statesman rising on another’s fall.

JOHNSON’S *Sejanus*.

The resignation of President Rivadavia in 1827 sounded the death-knell to all the hopes of the Messrs. Robertson for any assistance from the succeeding Federal Government, who acted like the "deaf adder that stoppeth her ear, and will not hearken to the voice of the charmer, charming never so cunningly," and thus the obligations of the Government, moral and written, were totally ignored.

We shall treat of this subject more fully in a special chapter on the dispersion of the colonists, and in the meantime we lay before our readers the following account current for one year, showing the financial working of one of the farms, which can hardly fail to be interesting, as showing how our countrymen "fended, and how they fared," in those bygone comparatively primitive days.

ACCOUNT CURRENT FOR 1828

Farm of W. G., Monte Grande Colony

	Dr.	Cr.
	\$ rls.	\$ rls.
Jan. 15. To harvesting work	270 0	
Jan. 20. Servants' wages	417 0	
Mr. Watson for groceries	64 4	
By Mr. Watson for butter		140 0
To March ditch, Broach land and mine	90 0	
Frankenstein for groceries	197 0	
By Frankenstein for butter		130 0
To personal expenses in town with servant	4 0	
Three pairs of shoes	20 0	
Stockings and neckcloths	14 0	
Killing biscachas	16 0	
Thrashing wheat (mares)	29 0	
Cattle bought	641 0	
2000 bundles paja for thatching ranchos	60 0	
Clothing and sundries	64 0	
Jan. 25. To servants' wages	99 0	
Draft from Mr. W. Parish Robertson		750 0
23 bundles thatching canes	37 3	
60 tijeras for roofing	20 5	
Account for maize flour	46 2	
Personal expenses in town with servant	3 4	
Cartage of wood and sundries	96 0	
Jan. 31. By beef sold for this month		70 0
To beef consumed this month	50 0	
Feb. 1. To servants' wages	144 0	

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		Dr. \$ rls.	Cr. \$ rls.
Feb. 1.	To 100 lbs. potatoes	32 0	
	1 case of gin, Mr. Charteris	35 0	
	By 1000 bricks sold to Wm. P. Robertson, Esq.		400 0
	Beef to date supplied to Wm. P. Robertson, Esq.		438 0
	1 cart load of maize sold		20 0
	To grinding and dressing 3 fanegas wheat	6 2	
	Biscuit, \$3 : 4 ; salt, \$7	15 4	
Feb. 13.	To W. Carrie for attending wheat	40 0	
	Benito, harvesting work	100 0	
Feb. 20.	To servants' wages	51 0	
	By maize corn to Mr. Mitchell		33 2
	Mr. Watson for butter		159 0
	To Mr. Watson's account—paid groceries	123 0	
	Expenses in town for horses and servant	3 4	
	Mr. Ramsay for William's board	100 0	
	Block for well, \$3 ; large box of soap, \$20	28 0	
	By two carts of maize corn sold		36 0
	To 40 tijeras and 5 bundles thatching canes	22 5	
	2 bags maize flour	26 6	
	Personal expenses in town	2 4	
	Peon herding cattle	23 0	
	By 2 carts of maize corn, \$34 ; 1 cart choclos, \$15		49 0
	Mr. Mitchell for cheese		40 0
Feb. 27.	By 1 cart corn maize sold		16 0
	To 7 bullocks at \$23	161 0	
	J. Grahame for a horse	22 0	
	Personal expenses in town with servant	3 4	
	By maize corn sold		29 0
	To beef for this month	90 0	
Mar. 1.	To servants' wages this month	663 0	
	Personal expenses in town, servant and horse	2 1	
	By cash received for tallow		634 5
	2 palmas, \$18 ; tijeras, \$3 ; butter, 3 lbs., \$3		29 0
	To 1 cart thatch, \$30 ; 1 bridle, \$8	38 0	
	Señor Paris for cattle	300 0	
	The Widow in full, 18 cows	508 0	
Mar. 8.	By W. P. Robertson for beef		318 4
	To ropeyarn, \$11 ; brooms, \$1 ; onion seed, \$1	13 0	
	Personal expenses in town, horses and servant	5 4	
Mar. 13.	To Peones putting up rancho	100 0	
	By cash for barley and hides		491 0
	Corn sold		30 4
	To powder, shot, and sundries	17 0	

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		Dr. \$ rls.	Cr. \$ rls.
Mar. 13.	To ropeyarn and sundries	26 0	
	Expenses of servant in town with 10 horses	12 0	
Mar. 22.	To 1 arroba sugar, \$11; shoes, \$18; salt, \$5	34 0	
	Mr. Watson for groceries	50 0	
	By 204½ lbs. butter at 10 rls.		255 5
	W. P. Robertson, Esq., for bricks		484 0
	Mr. Laidlaw for wood		24 0
	To 4 novillos at \$20	80 0	
	Mr. Laidlaw for cartage, \$24; 1 sheep, \$2	26 0	
	Horse peon wages, \$30; finding a horse, \$1	31 0	
	Servants' wages, balance of	73 0	
	To expenses, servant in town, \$2:4; 1 sheep, \$2	4 4	
	2 bullocks cost	37 0	
	Beef this month consumed	62 0	
Apr. 1.	To servants' wages in full	149 0	
	Boots and shoes for family, \$37; peon in town, \$1	38 0	
Apr. 8.	To 1 arroba sugar, \$12; 1 case gin, \$18; 4 lbs. coffee, \$4	34 0	
	Powder and shot, \$12; hat, \$6; 1 arroba flour, \$10	28 0	
	Soap, \$2; expenses of servant and horses in town, \$5	7 0	
	Piece of cloth, \$20:4; shoes, \$5; brooms, \$1	26 4	
	Clothing, \$23:4; expenses in town for cart, \$4	27 4	
	24 fat novillos at \$21	504 0	
Apr. 17.	By beef supplied to Wm. P. Robertson, Esq.		300 0
	Beef supplied to Mr. Brindle		29 0
Apr. 23.	To 2 arrobas flour, \$20; pair of shoes, \$12	32 0	
	Expenses of servant and cart in town	2 4	
	By beef supplied to W. P. Robertson		100 0
	Mr. Watson for butter		100 0
Apr. 26.	By Mr. Mitchell for cheese		100 0
	To gathering maize	35 0	
	Personal expenses and servant in town	4 4	
	Mr. Watson for clothes for family	52 0	
	Mr. Watson for biscuit and groceries	84 0	
	By Mr. Watson for 131 lbs. butter at 8½ rls.		137 0
	W. P. Robertson to account		200 0
	To beef consumed this month 120 arr.	90 0	
May 1.	To gathering maize	99 0	
	Servants' wages	105 0	
	By Mr. Barton's account hides received		200 0
	To maize gathering	161 0	
	Expenses, servant in town, and sundries	10 0	

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		Dr. \$ rls.	Cr. \$ rls.
May 1.	To horse peon in wages	32 0	
	Men catching pigs	30 0	
May 22.	To horse and servant in town	2 0	
	1 arr. biscuit, \$8; stationery, \$5	13 0	
	Gathering maize	76 0	
May 28.	To Mr. Charteris, groceries account, \$64; 1 barrel flour, \$36	100 0	
	By Mr. Watson for butter		50 0
	Mr. Mitchell for cheese		50 0
	Mr. Reid for butter		15 0
	To expenses in town for self and servant	4 4	
	Gathering maize	64 0	
May 31.	To horse peon's wages	13 0	
	Peones making corral	17 0	
	Hides for corral and monte fence	42 0	
	Servants' wages, balance of	54 0	
	Gathering maize	28 0	
	Beef consumption this month	136 0	
	By W. P. Robertson, Esq., for sundry accounts		198 6
Jun. 4.	To expenses in town, servant and horse	2 0	
	Cattle herd wages, \$14; sulphur and sundries, \$6	20 0	
	Gathering maize	29 0	
	By Mr. Mitchell, 18 fanegas maize		153 0
	Peach posts sold		20 0
	Mr. Tweedie for wood, \$61; 2 hides, \$15		76 0
	Mr. Tweedie for beef, \$14; cheese, \$16		30 0
	Mr. Ellenberg, butter and cheese		102 0
	To Mr. Ramsay for board and education for Willie	100 0	
	Shoes and sundries	14 0	
	Servants' wages, \$45; 2 lbs. coffee, \$1:4	46 4	
	The doctor, for horse and cow bought	50 0	
	Personal expenses and servant in town	4 4	
	Gathering maize	95 0	
Jun. 20.	To servants' wages	137 0	
	Clothes for family, \$30; 1 sheep, \$2	32 0	
	By Mr. Watson for butter		173 0
Jun. 30.	By Mr. Watson for butter		162 0
	To 13 novillos at \$24	312 0	
	To Mr. Watson for groceries	67 4	
	Ditching and putting in fences	114 0	
	Cook for peones	16 0	
	By Mr. Mitchell for pigs		50 0
	Mr. M'Clymont for beef		100 0
	Mr. White for beef		100 0
	To ropeyarn, \$64; cutting monte, \$5	69 0	
	By W. P. Robertson, Esq., for butter and cheese		101 6

44 *Records of the Scottish Settlers in*

		Dr. \$ rls.	Cr. \$ rls.
Jun. 30.	By Mr. White for beef		64 0
	Mr. Miller for a pig		25 0
	To beef consumption this month	120 0	
July 1.	By Mr. M'Clymont for beef		100 0
	To James Lawrie, 2 months' smith's work	6 0	
July 8.	To servants' wages	158 0	
	Cutting monte	30 0	
	Canvas for bags, \$69; twine for sewing same, \$2	71 0	
	Personal expenses with servant in town	4 4	
	By maize corn sold		38 6
	James Brown, corn, \$15; 4 hides, \$32		47 0
July 16.	To biscuit, \$12; lasso, \$7; pair of spurs, \$3:4	22 4	
	18,000 peach plants, \$56; taking up same, \$23	79 0	
	Laurio rounding cattle	12 0	
	Sebastian for cartage	32 0	
July 21.	To cutting and tying up wood	32 0	
	By 2 carts of maize corn		48 6
	To Mr. Campbell's account—flour and groceries	150 0	
	Mr. Watson for biscuit	76 0	
	By Mr. Watson for butter		124 0
	Mr. Mitchell for pigs		50 0
	Mr. Barton for hides		200 0
July 25.	To shoes, \$8; harness, \$40	48 0	
	Personal expenses in town, horses and servant	6 4	
	Mr. Ramsay for Willie	50 0	
	1 bullock, \$23; 4 pigs, \$12	35 0	
	Biscuit, \$12; expenses of servant and self in town, \$3:4	15 4	
July 31.	By beef this month, sold 120 arrobas		128 0
	Maize corn sold		26 0
Aug. 6.	To servants' wages	209 0	
	By wood, \$12; an old pair of wheels, \$30; peones, \$14		56 0
	Mr. Barton for hides		190 0
	Mr. Campbell for butter		100 0
	To 12 bags, \$25; saddle cloth, \$4	29 0	
	2 arrobas flour, \$20; biscuit, \$12	32 0	
Aug. 19.	Laurio rounding cattle	22 0	
	By 5 arrobas flour, \$22; hay, \$13		35 0
	3 pigs		67 0
	Butter and flour		93 6
	Maize corn		24 6
	To shoes, \$38; servant, horses, and self all night in town, \$9:4	47 4	

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		Dr. \$ rls.	Cr. \$ rls.
Aug. 19.	To tying wood	19 0	
Aug. 20.	By sundry sales		44 0
	Mr. Campbell for butter		118 0
	Mr. Spiers for a pig		27 0
	To Mr. Campbell for groceries	52 4	
	Clothes for children	22 0	
	Peones and sundries	27 0	
	By maize flour		11 5
Aug. 30.	By Mr. Tweedie for a pig		40 0
	Maize flour		20 0
	To Mr. Anderson for tallow	35 0	
	By W. P. Robertson, beef for this month		120 0
	W. P. Robertson, cheese and butter to date		420 6
	Mr. Brindley, cheese and butter to date		40 0
Sept. 1.	By maize flour, 4 arrobas at \$9:6		39 0
	To servants' wages	536 0	
	James Lawrie for smith work	4 0	
	Milk dishes, \$35; cloths for butter, \$24	59 0	
	Mr. Ramsay for Willie	60 0	
	Expenses in town, servant and horses	6 0	
	Grinding 17 fanegas of maize flour	76 4	
	2 bullocks	50 0	
Sept. 11.	By Mr. Noble for pigs		143 0
	Mr. M'Clymont for beef		50 0
	Mr. Laidlaw for a bullock		25 0
	Maize flour		9 4
	Mr. Barton for hides		25 0
	By sold a pig to old Juan		17 0
	Mr. Campbell for maize flour		100 0
Sept. 17.	To biscuit, 2 arrobas	16 0	
	Tins, \$13; crockery, \$12; candle-wick, \$1	26 0	
	Personal expenses in town	7 0	
	Shoes and sundries	13 4	
	Mr. Campbell for groceries	153 0	
	By Mr. Campbell for butter		195 7
	Maize corn sold		189 0
	Maize corn, 1 cart load sold		39 0
	To paid taxes on cattle	32 2	
	Expenses in town for horse and self	4 4	
	Clothes for family	30 0	
	Tying wood	21 4	
	Ebbie Jaggart, six months' salary	285 0	
	By beef sold this month		120 0
Oct. 1.	To W. P. Robertson in cash	200 0	
	James Lawrie for smith work	11 6	
	By Mr. Tweedie, wood and plants		68 0
	Peach wood sold		21 0
	James Lawrie for a pig		11 6

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		Dr. \$ ris.	Cr. \$ ris.
Oct. 1.	By C. Cleland for pigs		270 0
	John Smart for pigs		40 0
	Maize flour		37 0
	Mr. Reid for butter		78 0
Oct. 6.	To Garcia for cartage of maize	52 0	
	Tea and sundries	11 0	
	Mr. Campbell, groceries and biscuit, flour, etc.	134 0	
	By maize corn sold		23 0
	Mr. Campbell for butter		105 5
	Mr. Watson for maize corn		127 0
	To servants' wages	162 0	
	1 arroba sugar, \$8; sundries, \$4:4; 2 pair trousers, \$16	28 4	
	1 bridle, \$6; sundries, \$6:4	12 4	
	Candles, 1 arroba, \$8; shoes, \$25; 1 arroba sugar, \$8	41 0	
	Mattress and pillow, \$11:4; 1 lb. tea, \$2:2	13 6	
Oct. 24.	By Mr. White for beef		100 0
	Mr. Whitfield, cattle sold to him		1457 0
	Mr. M'Clymont for beef		243 0
	To servants' wages, balance	50 0	
	By beef sold for this month		93 0
Nov. 1.	To Mr. Garcia for cartage, \$23; Mr. Laid- law, \$20, do.	43 0	
	By maize corn sold		20 0
	Mr. Laidlaw for horns, \$14; and 1 hide, \$9		23 0
	Mr. Foster, maize corn, 8 fanegas		24 0
	W. P. Robertson, Esq., for butter		12 6
	To servants' wages	589 0	
	Biscuit, \$18:4; lock and key, \$1; servant and horses in town, \$2	21 4	
	By maize corn sold		400 0
	Maize corn to Rosas		133 0
	To clothes, \$25; Garcia for cartage, \$34	59 0	
	Mr. Laidlaw for cartage, \$42; discount of bill, \$38	80 0	
	By maize corn sold		195 0
Nov. 18.	By maize corn sold		146 0
	Butter sold		51 0
	To John Robertson, Esq., cash	200 0	
	Garcia for cartage, \$45; cartage on corn, \$70	115 0	
	By maize corn sold		121 0
Nov. 20.	By wood, \$30; maize corn, \$190		220 0
	James Brown for a pig		12 0
	Mr. Laidlaw for beef		33 0
	To personal expenses in town with servant	3 2	
	Cartage, sundries	20 0	
	By maize corn sold		287 0

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		Dr. \$ rls.	Cr. \$ rls.
Nov. 20.	To cartage corn	77 6	
	By Mr. Campbell for maize flour		200 0
	Wood, \$34 ; maize corn, \$32		66 0
	To groceries, \$19 : 5 ; storage, \$10	29 5	
	Mr. Williamson for milk dishes	38 0	
	Haircloth, \$3 ; shoeing horse, \$2	5 0	
	Garcia for cartage of corn and wood	29 0	
	By maize corn sold		32 0
Nov. 30.	To personal expenses in town with servant	4 4	
Dec. 1.	To servants' wages	209 0	
	By Andrew Kidd for maize flour		35 0
	Mr. Anderson		28 0
	Maize corn sold		34 0
	To Mr. Anderson for taking cattle outside	86 0	
	Expenses, self, servant, and horses in town	5 0	
	By maize corn sold		68 0
Dec. 10.	By Mr. Campbell for butter		100 0
	Mr. Thomas Bell for maize corn		36 0
	To sundry expenses in town	16 0	
	Mr. M'Clymont for taking cattle outside	20 0	
	By Mr. Essingburgh for butter		13 4
	Maize corn sold		172 0
	To James Pettigrew for dairy work	40 0	
	By 200 estacones to Mr. Laidlaw		200 0
	Wood to Mr. Kirke		85 0
Dec. 23.	To Garcia for cartage	24 0	
	Straw for thatching ranchos	23 0	
	1 barrel flour, \$50 ; servant girl's wages, \$8	58 0	
Dec. 31.	By wood sold		20 0
	Beef sold this month		70 0
	To balance	2165 0	
		<u>\$15,843</u>	<u>2 15,843 2</u>

By balance brought down . . . \$2165 0

Dollar worth 17 pence equal to £153 7 1

Coming events were already casting their sombre shadows before them, and a break-up and dispersion of the colony was clearly foreseen in the near future, and although

It's hardly in a body's power
To keep at times frae being sour,

their early religious and moral training and trust in Divine Providence had taught them the valuable lessons of self-reliance, endurance, and contentment with their lot, wherever that lot might be cast.

CHAPTER VI

THE DISPERSION OF THE MONTE GRANDE COLONY

Extract from Mr. John Parish Robertson's Letter to J. G., Esq., London, 1838, "Letters on Paraguay."—Origin of Enthusiasm about South America and Reaction.

FROM 1809 till 1823 South America was open in most parts to English commerce, and the information received during that period being chiefly from mercantile men, many of whom had been successful, was highly coloured. It not only left, but encouraged parties here to generalise this partial success to any extent they pleased. Hence arose an inference of a certain universality of wealth, and a prospect dawned upon the minds of men of an almost unlimited sphere for the commercial enterprise of Great Britain. But it is to Mr. Canning's foreign policy, as connected directly with Spain and Portugal, and through them with Spain and the Indies, that the great bewilderment of this country (for it can be called nothing short of that) in regard to South America is to be attributed. That ardent statesman, already determined on the vast project of calling (to use his own words in Parliament) "a new world into existence," sent out diplomatic agents to all parts to report on the general circumstances of that new world. With the highest deference and respect for those gentlemen, be it yet permitted to state that, tinctured (and how could it have been otherwise?) with the Foreign Secretary's enthusiasm on so alluring a subject, they went forth to report favourably. It was required also that they should

report quickly. The growing importance of events in the south of Europe demanded this. The result was that the diplomatists, on arrival at the various ports of South America, naturally threw themselves on the best-informed merchants for information. But beside that it was the interest of those merchants to magnify the commercial importance of the country, the very fact of Mr. Canning's sending out consuls-general to make treaties of alliance with the new Republics fanned in this country the ardent expectations of men already sufficiently sanguine. The consequence was that the reports, although more or less tinged with the glow as well of the great minister who had originated these measures as of his diplomatic agents, and of the merchants by whose assistance the documents were framed, were extremely well received at home. The full recognition by England of many of the Republics followed, and Mr. Canning, coming down to Parliament, triumphantly met the fears of those who dreaded a continental war, in consequence of the embroiled state of France and Spain, by an eloquent speech, in which, if we recollect well, there was a passage to the effect that it was long since Spain had ceased to be formidable in herself, that it was Spain with the Indies that had been the formidable power, that the Indies were now lost to her, and that, by the recognition of Republics which had *de facto* achieved their independence, we had counteracted all preponderating influence on the part of the absolute governments of Europe—we had “called into existence a new world.” This was in the year 1823-24.

The lamentable, not to say ruinous, results of the confidence thus established, and of the hopes thus excited, are too fresh in the memory of thousands who have suffered by their connection with Spanish America. Loans were furnished to every one of the independent governments; millions were shipped to enable them to work their mines; emigration sent forth her labourers to people the wastes of the new world; manufactures were shipped far beyond the amount required for the consumption of the country, and

we were ere long taught, by a sad experience, that the whole fabric of these vast undertakings was reared on a foundation inadequate to support so great a superstructure. In 1825 it began to totter, and in 1826-27 it came down with a crash which laid many prostrate under its ruins, and more or less injured every individual connected with the country.

Nor was this, though the consequence most to be lamented, by any means the only consequence of our overweening confidence in the infant governments. Nurtured by these very acts into a feeling of importance beyond that to which they were naturally entitled, they have been led too often into a belief that latent views of commercial or more sordid aggrandisement lay hidden under the outward show of a liberal and confiding policy; and they have thus not only held as less sacred than they ought to have done the obligations they have contracted, but they have adopted in many cases a narrow and fluctuating course of legislation too much akin to that of Old Spain.

Their injudicious and ill-timed laws have often hampered commerce and retarded the progress of the public welfare of every section of Spanish America.

It may be asked, and after what we have said it naturally will be asked, were the declarations of independence then made by the late Spanish provinces premature? In reply to this question it may be stated that if by "premature" be meant premature in respect of their moral and political capacity to govern their vast country on sound principles of political economy, their declarations of independence certainly appear to involve this charge, for it is matter of notoriety that they are, after more than twenty-five years of revolution, very little advanced in the science of government, and nearly as far removed now as they ever were from political stability.

But if by "premature" be meant only premature in respect of their physical capacity to maintain the independence which they at first achieved, then it is certain that their revolution was not premature, for they have

preserved free from all external control the country they wrested from the hands of Old Spain, till the latter is now reluctantly forced upon a consideration of the expediency of recognising the independence of her late colonies, and no longer dreams of ever repossessing herself of them. Can it be alleged that upon the whole, then, they have been losers rather than gainers by their revolution? We think quite the reverse. For one ship that entered their ports under the colonial restrictions, twenty now sail into them from all quarters of the globe. For one newspaper then published there are now in circulation four or five. Books of every kind are imported. Foreigners freely take up their abode in the country. Better houses, better furniture are seen everywhere. The natives, guided by the example of foreigners, live not only better than before, but have acquired habits of greatly increased domestic comfort and convenience. In these, and in many other respects, the Americans have gained by their revolution. They have gained, too, as a consequence of it in their trade and pecuniary transactions with England, for, to say nothing of the large sums received by them in loans for working of mines, etc., for which little or nothing has been yet returned, we very much question whether the merchandise sent to South America has, on the whole, produced to the shippers of it from this country an adequate profit, while it is incontestable that a greatly increased export trade, at much enhanced prices, has augmented in all parts of Spanish America the capital and means of its inhabitants.

What may, however, be truly said of the South Americans is that they have not only failed to derive the benefit to have been expected from their revolution, under rectitude and prudence of conduct, but that they have obstructed such benefit by protracted civil commotions on the one hand, and by want of capacity, and sometimes, unfortunately, of integrity, in the public administration of their affairs on the other.

*Dispersion of the Monte Grande Colony in 1829,
with some of its causes and effects*

I have touch'd the highest point of all my greatness ;
And, from that full meridian of my glory,
I haste now to my setting.

SHAKESPEARE—*King Henry VIII.*

In endeavouring to trace the complex causes of failure of the colony the foregoing extract from Mr. J. Parish Robertson's letter tends to throw much light on the subject unattainable from any other reliable source, and especially valuable as coming from one of the principal actors in its short life-drama. With all due deference to the founders of the colony, we must say at the outset that we miss the characteristic Scottish caution to "mak siccar," and a visible overweening confidence in the stability of a Government so long dismembered by factions and a disastrous fratricidal warfare.

We would also notice that under the original contract of location the intention was to have formed the colony towards the frontiers of the Province of Buenos Aires, but difficulties had offered in carrying out the plan in this particular way, and it was determined to place the colony near the city, with the view to an exclusively agricultural establishment. "The Government apparently had no lands near the city, and the Messrs. Robertson, in their excessive zeal to benefit the land of their adoption, and show the Government that an establishment of this nature would give a brilliant result independent of contracts or Government aid, bought the lands of Monte Grande at a cost of \$60,000, and formed a sort of experimental colony at their own risk." In this we think that they acted unwisely, and, in so far as we can judge, could not in these circumstances present any binding or legal claim on the Government for pecuniary assistance.

And yet we would pause in our censure, for at this juncture a "Golden Age" had been ushered in, to which

Argentine history points with pride as an "oasis in the social and political wilderness." It lasted seven years—from 1820 to 1827. This period embraces the governments of General Rodriguez, General Las Heras, including the short fifteen months' presidency of Bernardino Rivadavia, who tendered his resignation on the 5th June 1827.

Argentine history records that General Rodriguez was elected by the House of Representatives, and, being fortunate in meriting the support of the best men of all the different political parties, elected Bernardino Rivadavia as Minister of Government, and J. Garcia as Minister of Finance. These two eminent statesmen consecrated all their energies to reorganise the administration and to reform the existing institutions of the country. Political and religious toleration were established, public education was fomented and encouraged in all its branches; they organised the public credit; military services up to that date, in the cause of independence, were duly rewarded; wise rural laws were framed and administered in the country districts, and, in short, the city of Buenos Aires was transformed and converted into a model of culture and of political and civil liberty. The House of Representatives was also composed of illustrious and progressive men, who contributed powerfully to the success of the administration, which has always been held up as a model of public honesty and refinement. During the government of Rodriguez the first United States Minister was received, and Portugal also recognised our independence; England also accredited near our Government a Consul-General, with very extensive powers; Chile sent a Minister plenipotentiary, and the King of Spain sent commissioners to negotiate a peace. A treaty of amity and commerce was also celebrated with the Republic of Colombia. England, under the generous inspirations of Canning, also celebrated a treaty of amity and commerce with the United Provinces of the River Plate, and thus during the period of the Rodriguez administration the good economic and political ideas with regard to foreigners which had already been proclaimed at the

Revolution were ratified. Such were the mutual liberty of commerce, the exercise of equal civil rights, the abolition of slavery, the perfect liberty of conscience, and the construction of churches for every Christian creed. Thus, then, the period of General Rodriguez's government gave us peace at home and respectability abroad, and from this epoch the claims of Buenos Aires to the consideration of European States have been maintained.

Amidst all this pomp and apparent panoply of safety the colony was founded in 1825, but, alas, for the stability of all earthly hopes, in three short years the country was again plunged in civil war, the colony fell, and the founders were ruined. The armed masses of the pampa under Rosas, allied with Lopez of Santa-Fé (called the *Federal Party*), and the army under Lavalle, Paz, Estomba, Rauch, and others (called the *Unitarian Party*), disputed the ascendancy to political power, the greater part of which perished in that unnatural and fratricidal struggle. This campaign, after many misfortunes, destruction of property, and a protracted siege of the city of Buenos Aires, ended in the decisive battle of "Puente de Marquez" on the 25th April 1829, which completely shattered the power and ascendancy of the Unitarian Party, never to rise again, and with its fall perished the last ray of hope of the founders of the Monte Grande Colony to any pecuniary aid from the succeeding "Federal Governments" which ushered in the "Dark Ages" of the terrible Rosas Dictatorship.

The stiffest o' them a' he bowed ;
The bauldest o' them a' he cowed ;
They durst nae mair than he allowed,
That was a law.

This was a terrible time for the colonists, a veritable "reign of terror," when they were plundered at will and chased from their homes, some of them being murdered on their own thresholds by the marauding parties of Rosas and Lavalle alike. Mrs. John M'Cargo, one of the colonists, in a note speaking of those terrible times, says : Mr. James

Miller occupied what was then called the granary, a large building of five rooms, with a large room above, the size of all the rest of the rooms below; this was a deposit for the grain. A number of Rosas' soldiers came to kill Mr. Miller and rob the house; most of the workmen, women, and children had fled when the banditti attacked Mr. Miller with their swords, one of which he snatched from their hands and managed to fight his way to his own door; mounting to the granary, he drew up the ladder after him, and thus escaped the murderous crew, but not without several cuts and stabs, fortunately none of them mortal. Mr. Anderson, with some of his men, soon came to the rescue, but the villains had decamped with all the clothing and other household goods. Mrs. M'Cargo remembers seeing the twenty-five villains all tied down in what was called "sepo de laso" at Lochside by order of Rosas, but this was a much too lenient punishment for their crimes.

In a note on the same subject, Mrs. Hugh Robson (also one of the colonists) says: In the year 1829, during the contest between Rosas and Lavalley, bands of soldiers were always prowling about the camp, each side equally bad. One day one of these murdering bands came up to my father's house (James Rodgers); their leader was striking the man-servant with his sword when my mother, though not well up in Spanish, called the fellow in question in the words "Porque pegue ese hombre?" Thereupon the valiant soldier presented his blunderbuss at my mother, who stepped backward and fell; a faithful house dog, Stout, was her protector, defying the whole band of brutes, and would not yield though slashed all over by their cruel cutlasses. The patriotic defenders of their country then plundered the house of all the money to be found, and the inmates having fled for safety to a neighbour's house, they set fire to the premises and roasted pigs for their feast, leaving the house a smouldering heap of ruins. People nowadays talk of hard times, but those were hard times when the first comers from home had to bear the brunt of the battle, and carry on the work at the risk of their lives.

This was shown by the melancholy death of my brother-in-law, John Robson. The same motley group came to his puesto, demanding, as usual, money. He was alone at the time, and when his brother Thomas returned to the house and found that all the money had been taken away, he said, "Let us get some of it back, for we have nothing to buy meat with." While the plunderers were dividing the spoil, the youth (not knowing Spanish) made signs to the ruffians to give them money to purchase meat, when one of the wretches raised his blunderbuss and shot him in the face, and then each with his sword (four of them) stabbed him to death. Joseph Graham lifted the body, which was borne to the old English cemetery in Buenos Aires. The charge of the same weapon that was pointed at my mother was lodged in the body of poor John Robson. What a scene compared with the peaceful occupation they had left at home in Scotland!

In 1844 another tragic scene was witnessed in the partido of San Vicente, at the house of Mr. Andrew Kidd (also one of the Monte Grande colonists), when a whole family of nine were mercilessly butchered in a manner still wrapped in mystery. Mrs. R. Wilde and Mrs. William Purvis, being married and in their own homes, escaped the knives of the ruthless assassins. A son and a daughter who had been to Buenos Aires called on their return at my father's house, and were entreated to stay all night, but said they would go home, alas! to their death. They went, and when they reached home the murderous work was going on, for they had hardly dismounted and reached to the kitchen, the son to the rescue of the mother, and the daughter of the father, when they were cut down; each lay over the other, showing the marks of savage cuts on their arms, as if raised for their protection. This horrible crime struck terror into the hearts of the English at that period, and though large sums of money were raised as a reward for the divulging of its authors, nothing came of it. A widowed daughter with four children—the youngest five months old—was sacrificed. In England, or any other civilised country, what tremendous

indignation would have been aroused till the diabolical perpetrators had met their doom on the scaffold!

But to return to the dispersion of the colony. The real cause of failure may be looked for chiefly in the want of funds to carry it on to a successful issue. The means of the founders were exhausted, for we gather from the extracts from Mr. J. Parish Robertson's letter that, as merchants, they had also been involved in the general losses in the ruinous commercial speculations of the time in several South American Republics; indeed, it has often been repeated that during their long commercial career in various regions of South America they had amassed three fortunes and had lost them all. But when we contemplate the large amount of £60,000 already sunk on the colony, without any adequate return after three years' trial, it is difficult to imagine that this immense sum, with any large additions to it, could ever have been redeemed from the proceeds of a small agricultural colony, located in the midst of a sparsely settled and primitive pastoral race of people, and planted at least thirty years too soon.

Another cause of failure that may be noticed was the want of money in circulation and low prices obtained for the produce of the colony, and the high charges for all imported articles of consumption. This will be noticed from a glance at the farmer's account current for 1828 in a previous chapter. Although the exchange then stood at seventeen pence the dollar, in the following year it had fallen to fourteen pence, and during the next five years as low as fivepence halfpenny, until in 1839 it had fallen to twopence threefarthings, and in 1840 to one and an eighth of a penny, in 1844 to fourpence, in 1853 to twopence halfpenny, and in 1859 to twopence. This fatal drain on the resources of the country was caused by continuous wars at home and abroad, necessitating frequent issues of paper money to meet the expenditure. It will thus be seen from all these adverse circumstances that the colony was doomed, and its failure only a matter of time. Reckless expenditure and mismanagement, rightly or wrongly, have been laid to the

charge of the colonists. This may have been true in so far as their ultra-conservatism, their imperfect knowledge of the soil and seasons, and the strange customs of the country may have led them into error, but from our own personal knowledge of most of the farmers and farm-servants of the colony after the dispersion, we are safe in pronouncing them men of few wants, men who have managed all their affairs with discretion and with the thorough practical knowledge of the value of a "saxpence." But the evil spirit of discontent had crept into the colony at an early date, and the seeds of dissolution had been quietly germinating, although unseen on the surface, until the ploughmen and other farm-servants charged the farmers with breach of contract, wherein they had failed to supply them with potatoes as per agreement. The farmers alleged that as the nutritious esculent apparently refused to grow on Argentine soil they ought in all fairness to be held blameless; they in their turn charged the Messrs. Robertson with breach of contract when the "hawbees" began to run short, and the Messrs. Robertson declared that the Government had broken through their obligations to them in withholding their solemnly promised pecuniary aid. But to their honour be it recorded that as brothers in misfortune, and heartily recognising the self-evident axiom that "ye canna tak the breeks aff a Hielan'man," they one and all resolved, like true Britons, to stick to the sinking ship while her crazy timbers would hold together.

We have been unfortunate in failing to discover any copy of the Contract of Location between the farmers and the Messrs. Parish Robertson, but we infer that, had the original contract with the Government been carried out, they would, after a fixed term of years of unbroken occupation, have become owners of the soil in perpetuity. This we think is clearly laid down in the contract signed by Rivadavia and the Messrs. Robertson on the 11th March 1824. We presume, however, that the experimental colony at Monte Grande must have been laid down on quite different lines, and started at the sole risk of the founders, who were the exclusive owners of the soil, as well as of all the capital employed

thereon at its commencement, but whether or not the farmers had any right of purchase of their holdings at any future fixed date we are unable to determine. It is somewhat disappointing that no descendant of the colonists with whom we are acquainted should have preserved and treasured up this old and interesting landmark of a past generation, telling us of hopes and expectations never to be realised, of disappointments and difficulties sternly met and overcome, and in the end how "great events from trivial causes spring."

Who is it that will doubt
The care of heaven, or think the immortal
Pow'rs are slow, 'cause they take the privilege
To choose their own time when they will send
Their blessings down ?

SIR W. DAVENANT.

The time had now come when they could no longer exist as a community, but must needs spread out and shift for themselves. Cast down but not dismayed, they went forth from their green fields and once smiling homesteads, the resort of joy and peace and plenty, which they had built up amidst many cares and by the honest sweat of their brow, now desecrated and desolated by the ruthless hand of war. They saw their unreaped harvest trodden down, their unpruned hedges broken through and dead, their fields untilled, rank hemlock rooted on the fruitful soil, their coulter rusted; but they went forth with a living faith in the leading and guiding hand of Divine Providence, and trusted not in vain. Their little church and faithful pastor, the Rev. Wm. Brown, have already been noticed in a previous chapter; that hallowed spot, unhallowed now by hands profane of midnight Gaucho revelry, "defiled her altars," where oft the hoary head and manhood's youthful prime, with matron, youth, and maiden, had knelt in humble adoration and fervent prayer, and in those "songs that once did sweet in Zion glide" praised God from whom all blessings flow. The wrench of separation between pastor and people was deeply felt, but this was only temporary, as we shall notice later on that provision had been made for preaching stations in the different

localities where the people had settled, and thus the ordinances of religion, although in a more limited degree, were still placed within their reach. It is worthy of remark, and may seem strange, that our countrymen who have emigrated to foreign lands have invariably thriven better individually than collectively ; this fact may be noticed from a glance at our own British Colonies, or the United States of North America, and it is notably so in this fair land of Argentina. To that wonderful amalgamation of races called the Anglo-Saxon, with its eager desire of power, its inherent self-reliance and restless ambition to better the position in life, may be traced this apparent anomaly. We have seen the labourer throwing down his well-worn spade, the tailor his goose and other small tools, the shoemaker his last, the carpenter locking up his tool-chest, and each of them merging into successful sheep-farmers, and anon into wealthy landed proprietors ; we have seen our husbandmen leaving the ploughtail and reaching the highest pinnacle of social position, and as merchant princes commanding the confidence of the markets of Europe. Need we wonder then that with these possibilities in prospective our countrymen at Monte Grande should feel somewhat restive within the narrow limits of a small colony ?

The young ladies and milkmaids of the colony, God bless them ! deserve our special notice, and first we may just say that they were all happily married within the first year after the dispersion, and without any of the extraordinary love incidents and adventures so often met with in tales of romance. The doctrines of Malthusian restraint have never found favour among our virile Scottish rural populations, and in this Argentine Land of Goshen and love-inspiring Sunny South we wonder not that in the glow of youthful prime and love's young dream of bliss perennial each pledged his happy partner thus :—

Come weal, come woe, I carena by,
I'll tak what Heaven will send me, O ;
Nae ither care in life hae I
But live and love my Nannie, O.

BURNS.

At the dispersion most of the tradesmen and artisans of the colony found their way to the city, and many of them were successfully established in their callings as carpenters, blacksmiths, bricklayers, etc.; their names will be recalled by the readers of these chapters when we write the record of our churches. Some of the farmers also came to the city for a time, and to their genius we owe the introduction of the English horse-cart for river work, "a boon and a blessing to men," as compared with the original clumsy vehicle already described; some of the present generation will still remember the large troops of carts so long and so successfully worked by Messrs. James and William White, by Thomas Bell, and William Grierson. These carts still hold their own at the present day as the most approved mode of conveyance for goods to and from the custom-house and all over the city. The farmers in a short time settled down in the rural districts and founded some of our finest estancias and chacras of that day; some of them still bear the names of the founders. The ploughmen, many of them also, after a few years' successful dairy-farming, became landed proprietors; such were the Robsons, Browns, and Youngs in the district of Quilmes, and the Barclays, Rodgers, and others in the district of San Vicente, and the Grahams in Chascomus. Some of these properties have in the natural course of events changed hands, but many of them are still held by their descendants down to the present day, and esteemed as the precious heritage of a wise father's industry and self-denial.

Vestiges of the Colony

Down to 1858 there still remained on the lands of the colony the following families who came out among the first settlers: Mrs. Grierson at Paraisos; her son, Mr. William Grierson, at the Ombu; Mrs. Enrecalde, a daughter of Mrs. Grierson, at the farmhouse originally occupied by and known as Mr. Miller's; and Mr. Turnbull Clark at a farmhouse known as the Chacra; all these were houses put up at the first installation of the colony. Mr. Thomas Graham,

another of the original settlers, lived at that time on some land adjoining Monte Grande, and belonging to the Ortega family. At this date, besides the farmhouses enumerated, the Santa Catalina house, the ruins of the mill, and a dilapidated cottage on the banks of the arroyo were the only remaining edifices that had been in existence at the time of the colony. "Ichabod." Her glory had departed, her smiling homesteads were desolated and laid waste, her green fields, with their once luxuriant hedgerows, had again become the haunt and habitation of the biscacha, and her fruitful soil had, in a few short years, returned to its primitive pastoral condition—a thistly waste.

Look abroad through nature's range—
Nature's mighty law is change.

Of their little church, the first Presbyterian place of worship ever erected in South America, not one brick has been left upon another to mark the sacred spot. But her "very dust to us has been dear," the walls of our Zion have been rebuilt, and now stand forth in many stately edifices over the land of our adoption, the precious heritage of our race, that has made us "loved at home and revered abroad."

We purpose in subsequent chapters to take up the record of our churches, but in closing our record of the Monte Grande Colony we feel that the founders, Messrs. John and Wm. Parish Robertson, have claims upon our notice which cannot be ignored. We shall, therefore, devote a few chapters to their early life and career in the "New World," which can hardly fail to interest those who may not have read their letters on Paraguay and South America.

Note.—In 1889-90 another enterprise on a gigantic scale was started on the Monte Grande lands, purchased by a wealthy syndicate, who purposed building a workmen's town, if we may so call it, with express railway communication between it and the city, but by a strange irony of fate this scheme, like its predecessor, has been a complete failure, and the founders have been ruined.

CHAPTER VII

INCIDENTS IN THE EARLY COMMERCIAL CAREER OF JOHN PARISH ROBERTSON¹

Down the smooth stream of life the stripling darts,
Gay as the morn ; bright glows the vernal sky,
Hope swells the sails, and passion steers his course.

PORTEOUS.

Viscount Beresford's Expedition

IN 1805-6 news had reached England of the expedition under Viscount Beresford having sailed up the River Plate and most valiantly attacked and taken the town of Buenos Aires. The victory, however surprising in itself, was as nothing compared with the results anticipated from it by this country. The people were represented as not only satisfied with their conquerors, but tractable, amiable, lively, and engaging. The River Plate discharges itself into the sea by a mouth nearly 300 miles wide, and being navigable for 2000 miles into the interior of the country, was described as a mighty inlet to the millions of our commerce. Peru and her mines were held forth to us as open through this channel ; we were told that the tropical regions of Paraguay were approachable by ships, and that thousands upon thousands of cattle were grazing in the verdant plains ; and that the price of a bullock was four shillings, while that of a horse was half the sum. The natives, it was said, would give uncounted gold for our manufactures, while their warehouses were as well stocked with produce as their coffers filled with precious metals.

¹ From his Letters on Paraguay and South America.

The women were said to be all beautiful, and the men all handsome and athletic. Such was the description received here of the New Arcadia of which Lord Beresford had achieved the most incredible conquest. British commerce, ever on the wing for foreign lands, soon unfurled the sails of her ships for South America. The rich, the poor, the needy, the speculative, and the ambitious all looked to the making or mending of their fortunes in those favoured regions. Government was busy equipping, for the extension and security of the newly-acquired territory and for the protection of her subjects and their property, a second expedition under the command of Sir Samuel Auchmuty. Like other ardent young men, I (at the age of fourteen) became anxious to visit a land described in such glowing colours. I sailed from Greenock in December 1806, in a fine ship called the *Enterprise*, commanded by Captain Graham. The monotony of a sea voyage is so well understood that I shall pass over mine in very few words. We had the usual winter storms in the Channel, the ever-paid penalty of a tossing in the Bay of Biscay, sultry weather in crossing the line, and great rejoicings when, after three months of pure sea and sky, we got soundings at the mouth of the River Plate. As we gaily sped our course in now inland waters, and hoped next day to take up our domicile in Buenos Aires, we were hailed by a British ship-of-war, and, alas! the dissipation of the golden dreams which we had been dreaming all the passage out. Captain Graham, having been ordered on board of the frigate, returned, with dismay depicted on his countenance, to tell us that the Spaniards had regained possession of Buenos Aires and made the gallant General Beresford and his army prisoners. Our Captain next informed us that the second expedition, under Sir Samuel Auchmuty, was now investing Montevideo, and, with the exception of the country immediately around the town, there was no footing for British subjects in the whole continent of Spanish America. We were ordered to the roadstead of the besieged city, and there to place ourselves under the orders of the English

Admiral. Down at one fell swoop tumbled all the castles in the air which had been built to a fantastic height by the large group of passengers on board of the *Enterprise*. Those who had yesterday shaken hands in mutual congratulation upon the fortunes they were to make walked up and down the deck to-day under symptoms of despondency and gloom. We soon took our station off Montevideo, among hundreds of ships similarly situated with our own. We were within hearing of the cannon's roar, and within sight of the batteries that were pouring their deadly shot and shell into the houses of the affrighted inhabitants. Thousands of spectators from the ships were tracing, in breathless anxiety, the impression made by every shell upon the town and every ball upon the breach. The frequent sorties made by the Spanish troops, and repulses invariably sustained by them, gave an animating but nervous interest to the scene. One morning, at length, before the dawn of day, that part of the wall in which was the "imminent deadly breach" was enveloped in one mighty conflagration. The roaring of the cannon was incessant, and the atmosphere was one dense mass of smoke impregnated with the smell of gunpowder. Anon there was an awful pause, a deep and solemn gloom. The work of carnage was drawing to a close, and presently the dawn of day exhibited to us the British ensign unfurled and proudly floating upon the battlements. A simultaneous shout of triumph burst from the whole fleet, and thousands who had yesterday been held in suspense between doubt and fear gave once more unbounded scope to a sanguine anticipation of the happy and prosperous result of their enterprise.

We landed that day, and found our troops in complete possession of the place. What a spectacle of desolation and woe presented itself to our eyes at every step! The carnage had been terrible in proportion to the bravery displayed by the Spaniards, and to the gallant, irresistible daring by which their masses were overwhelmed and their guns silenced by the English. The breach was barricaded repeatedly with piles of tallow in skins and with bullocks' hides. These, as they gave way, hurled our soldiers

with them, and upon them, into the town, where they were received at the bayonet's point by the besieged. The carnage on both sides was dreadful and uninterrupted. Piles of wounded, of dead, and dying were to be seen on every hand; you might here see the wretched sister looking in despair for her brother, and there the bereaved widow for her husband. Having ascertained that they were not among the living, they sought to bestow upon them in decent solemnity the last office required on this side of the grave by the dead.

In a week or two the more prominent ravages of war disappeared, and in a month after the capture the inhabitants were getting as much confidence in their invaders as could possibly be expected in the altered relative position in which they stood to each other. This early confidence was mainly attributable to the mild and equitable government of the Commander-in-Chief. He permitted the civil institutions of the country to remain unchanged, and conducted himself with the greatest affability to all classes of the inhabitants. How all the foreign troops, merchants, and adventurers of every description got accommodation in the town was not easy to say. They located themselves in every nook and corner, so that it soon had more the appearance of an English colony than of a Spanish settlement. The number of inhabitants at the time of the capture was about ten thousand: a mixed breed of natives of Old Spain, of the offspring of these, called creoles, and of a large mixture of blacks and mulattoes, mostly slaves. To this population there was an accession on the capture of the town of about six thousand British subjects, of whom four thousand were military, two thousand merchants, traders, adventurers, and a dubious crew which could scarcely pass muster even under the latter designation. Hundreds of British ships were lying in the harbour, Buenos Aires was still in possession of the Spaniards, but confident hopes were entertained that when it should be heard at home that Montevideo was taken, a force would be sent out sufficient for the capture of the capital of so magnificent a country.

You may guess with what anxiety we all looked forward to such a consummation, and with what elated hope we anticipated that the treasures of the towns and the flocks and herds of the plains were soon to come into our possession. We expected also that in a few months the countries of Chile, Peru, and Paraguay would be thrown open to our unbounded commerce.

I had now at Montevideo, 1807, entered upon the bustle of active life. During our voyage I made myself pretty well master of the principles of the Spanish language, and by hourly intercourse with the natives I soon acquired tolerable fluency in speaking it. As this faculty increased I naturally drew off from the society of my own countrymen, that I might commingle more with the Spaniards. Hostility of feeling between the natives and the English was so far subsiding that some of the principal families of the place recommenced their tertulias. I was invited to many of these evening parties, and found them an entertaining *mélange* of music, dancing, coffee-drinking, card-playing, laughter, and conversation. While the young parties were waltzing and courting in the middle of the room, the old ones, seated in a row upon what is called the "estrada," were chatting away with all the vivacity of youth. The "estrada" is a part of the floor raised at one end of the room, covered with fine straw mats in summer, and with rich and beautiful skins in winter. There is no ceremony whatever at the tertulia. Having once got an invitation to the house (it is a Spanish courtesy for a host to say, "Señor Don Juan, my house and all its contents are at your disposal"), I could visit and leave at all hours of the day, and just as it suited myself. Much of the kindness I received was no doubt traceable to my youth, and to the anxiety I evinced to become acquainted with their language and to assimilate myself to their manners and their habits. Official accounts had now been received from England that a formidable expedition was fitting out for the River Plate, that General Whitelock was to be the commander of it, that its arrival might be looked for in a month, and that it was immediately to proceed up

the river and take possession of Buenos Aires. Shortly afterwards General Whitelock sailed with an army of which any commander might well have been proud, and with a fleet in every way well provisioned and equipped. To the eight thousand men lately arrived there were added three thousand of the veteran troops which had taken Montevideo. Sir Samuel Auchmuty, Colonel Pack, General Gower, General Crawford, and many other brave and distinguished officers were under General Whitelock's command, and as the place had been taken not many months before by General Beresford with fifteen hundred men, there was not a shadow of a doubt entertained of its at once surrendering to General Whitelock at the head of eleven thousand. The troops were landed at Ensenada, and in a few days arrived within four miles of the destined scene of operations; at this time the regular troops and militia of Buenos Aires marched out in the direction of a small river called the Riachuelo, which they crossed at Barracas Bridge. No sooner, however, did those men see the brigades and columns of the British army and the train of artillery moving towards them in dense and unbroken masses, than they scampered off in precipitate flight, not only to the town, but through the town, leaving it for a whole day literally defenceless. Had the English General marched on, he would have taken Buenos Aires without firing a shot or losing a man. A complete panic seemed to have seized the Spanish troops at sight of our red coats, and all the efforts of their brave Commander, the Viceroy Liniers, were ineffectual to regulate their retreat or, more properly speaking, to stay their fight. But General Whitelock did not march on; he made a most unintelligible and ruinous halt. Not less to this than to his subsequent mode of attack upon the town is to be attributed the defeat of his brave army, the loss of nearly three thousand of the most intrepid of his men, the abandonment of Buenos Aires, the restitution to Spain of Montevideo, and such disgrace to gallant soldiers as could only have been brought upon them by a General the most inert, self-willed, capricious, and combining withal the

apparently opposite qualities of rashness and cowardice, that ever took the field. The fatal halt not only induced the people to think that he was afraid to attack them, but it afforded time to the panic-stricken army of General Liniers to rally and return to the town. They cut fosses across the different streets by which they anticipated the British troops would enter, and the houses, being flat-roofed, low, and having a parapet wall all round them, served the Spaniards as so many batteries from which, in comparative safety, they could fire down upon the dense columns of their enemies as they marched through the narrow streets. The roofs of these houses, or, as they may rather be called, castles, were lined with soldiers, militia, volunteers, private citizens, servants, and slaves. Every man that could handle and fire a musket was obliged to take part in the defence of the town. There were no military evolutions required, no discipline was necessary beyond that which each master of a family could easily command from his own household. These simple preparations made, the now resolute and almost enthusiastic inhabitants and military awaited the approach of the enemy.

There were three modes in which Buenos Aires might have been taken, and, according to the opinion of all military men, must have been taken, had any one of them been adopted. First, the town might have been regularly invested and starved into a capitulation, for there were not provisions for more than six weeks within it. Secondly, it might have been bombarded from two points, the Alto and Retiro, which command the whole town. Thirdly, the town might have been taken by regular storm had the troops been ordered to clear the house-tops, as they advanced, of the masses there collected to resist them. There was one plan also, by the adoption of which the army might be at once massacred and defeated, and that was the plan on which it pleased the infatuated Whitelock to fix. The columns were ordered to march along those streets to given points of junction and rendezvous, and without firing a shot at the people on the house-tops or elsewhere, and we need

hardly say what followed. The brave troops, disciplined to strict obedience, marched along those pathways of death without offering the slightest resistance, and thus their ranks were thinned by the sharpshooters from the house-tops with fatal rapidity. Still General Whitelock had a corps of reserve of five thousand men who had not yet come into action, and with them he might even at the eleventh hour have achieved the work of conquest. But, panic-struck by the death, desolation, and confusion to which his own wretched plan of operations had inevitably led, he lost all self-possession, energy, and courage. He capitulated—most disgracefully capitulated—on condition of being allowed to retire with his yet but half-vanquished army, and he agreed not only to abandon all further attack on Buenos Aires, but to sail within two months with his whole force from the River Plate.

“Put in,” said Alzaga, the Mayor, who was a party to the drawing up of the terms of capitulation, “put in that he shall also evacuate Montevideo.” “Oh!” said the Viceroy Liniers, “that is out of the question; it will spoil the whole matter.” “Let us put it in,” replied the resolute and influential citizen; “it can easily be taken out if objected to.” It was put down, and it was not objected to. The bewildered General Whitelock conceded all, and in a few days afterwards, to our dismay, we beheld in Montevideo the transports and ships of war which one short month before had conveyed our noble army to anticipated triumph returning with that army defeated and its General irretrievably disgraced. When Colonel Brown communicated to the English residents at Montevideo the disastrous results of General Whitelock's short campaign, and informed us that the capitulation by which the British army was to be “permitted” to evacuate Buenos Aires contained also a clause for the abandonment, within two months, of Montevideo, the soldier could proceed no further. He quitted, in the greatest agitation, the room in which he had been compelled to announce the defeat and humiliation of the brave army of which he was himself one of the brightest ornaments.

Such are the details by which this most unlooked-for catastrophe was brought upon us, and which, as a necessary result, sent us all to that point which our countrymen, when once they have left home, so generally dislike—"back again." I lingered in the town till the last moment, and then with a heavy heart bade adieu to Mr. Godefroy and his family. The parting was more like that of a son from a father and mother, and of a brother from sisters, than of a foreigner and an enemy from people whose acquaintance I had not enjoyed more than five months. I had the mortification, too, to see the Spanish colours flying on the citadel and at the Government House. Elio and his staff had already received the keys of the place, the last English stragglers were hurrying to the boats, and in a few days the whole fleet, consisting of two hundred and fifty ships, sailed out of the River Plate.

Then I looked upon the large fleet of ships by which I was surrounded; I saw that fleet carrying home a defeated and disheartened army; I saw hundreds of merchants and speculators returning to England, either impoverished or ruined, from fields whence they had hoped to gather golden harvests; and, coming nearer home, I found my own prospects, which I had found a few weeks before so brilliant, now clouded and obscured. The change of circumstances was in every view a disheartening one. Yet in alleviation of those more sombre musings I had the grateful reflection that, although one of a nation of invaders, I had been individually cherished as a friend by the invaded, and, far distant from my own family, I had been received at Montevideo into the bosom of many families to whom a few months ago I had been totally unknown, while my youth and inexperience, which in another country might have exposed me to worldly artifice and trickery, were there my best passports to pleasing society, were indeed my chief claim to hospitality and kindness.

I was truly glad when we sailed into Kinsale Harbour, after a tedious passage of fourteen weeks, during four of which we had been on short allowance of provisions and water. That nothing might be wanting to complete the

mistakes of the disastrous River Plate expedition, the transports had taken in their water too near the mouth of the river, so that it was brackish and putrid long before the fleet reached Ireland, and the use of it had caused the death from dysentery of many of the troops.

After a sojourn at home of only a few months I once more turned my thoughts to South America, an intercourse having been opened up with Brazil in consequence of the emigration of the Royal Family of Portugal to Rio de Janeiro; and I sailed in the *Ajax* for that capital, at which, after a passage of eight weeks, I arrived on the 8th of October 1808.

Social Aspect of Rio de Janeiro

Your Continental tourist sees only slight modifications of men and manners, but your South American traveller sees them developed with a contrast so broad, set forth in points of view so different from any in which they had before been exhibited to him, that he cannot well pass them over without edification and remark.

At Rio de Janeiro I contemplated despotism in some of its worst forms, unrestrained vice in many of its debasing effects, and appalling slavery under its most odious aspects. I saw a king with pompous ministers ruling by caprice, I saw men enervated by climate and relaxed by vicious indulgence till their frames had become wasted and their characters contemptible, and I followed the wretched slave sold to the highest bidder in the market-place till I found him in the house of his owner, broken in by the incisions of the whip to the trade he would have to learn, and to the abject obedience he would have to yield. I considered that all these are only exemplifications of the character, modified by circumstances, of that most anomalous of all monsters in his civilised state, the human monster, and it was with indignant reluctance, yet upon the most irresistible evidence, that I was constrained to confess myself one of the same family at once of master and man. After witnessing these scenes I

bade a not unwilling adieu to Rio de Janeiro. I liked neither the climate nor the people of that place, and I soon found that, all beautiful as nature had made the country, there was something more than that required to counter-balance the many *désagréments* connected with the unattractive town and its unsocial citizens.

The succession of political events had once more opened up a free intercourse with the River Plate, and I was glad to avail myself of a favourable offer which was made to me to proceed to Buenos Aires. It was my good fortune on arriving in Buenos Aires to find established there a person whose acquaintance I had made in Montevideo, and who, upon this plea, considered himself bound to take me home and lodge me in his own hospitable mansion. He had just married into an interesting family of the name of Castellanos, and living with his wife and her two pretty sisters formed a very nice family circle. Nothing could to me have been more agreeable or more useful than this introduction, for while I thus, after a banishment of nine months from female society, was once more admitted to it, I made rapid progress, by our daily intercourse, in the Spanish language, and had the acquaintance of the best families of the place. I was introduced to the Viceroy Liniers, whose star was visibly on the wane. He held the reins of government very loosely, under the control of his *audiencia* and *cabildo*, while the then celebrated Madame O'Gorman was the sole arbitress of his domestic concerns and the bestowal of his patronage. His successor, Cisneros, had already been named by the Court of Spain to supersede the conqueror of General Whitelock. Meantime, however, the most splendid tertulias were given by Madame, and I saw congregated night after night at her house such specimens of beauty and vivacity as would have excited envy or commanded admiration in an English ball-room. The Portefías certainly boast among them some very charming women, polished more in external appearance and manners, perhaps, than highly cultivated in mind; but they have so much good sense, penetration, and vivacity as to leave you in doubt whether they are not

better as they are than they would be if more artificially trained. They have assuredly very little affectation or pride, and that can be no defective training which excludes, in the formation of female character, two such odious accomplishments.

Passing one day by the convent of Santo Domingo, my attention was attracted to one of the domes of it, on which I saw conspicuously painted a great number of cannon-shot of all sizes. "Is it possible," I remarked to Mrs. Torrents, with whom I was walking, "that so many shots could have struck that devoted turret and yet left it standing?" "No, no," she replied; "two or three did strike it, but the friars have painted all these to superinduce the belief that the balls of you heretics could make no impression on Catholic towers. And the common people believe it. But we ladies, though not soldiers, know better than that, for look at what your balls did at Montevideo. For my part I believe that no right religion can have anything to do with powder and balls." There was a good-natured tone, and even complimentary turn, given to this little speech, evidently meant to palliate the chagrin my fair companion imagined might be associated in my mind with Whitelock's defeat and the bombastic display by which it had been commemorated by the pious fraud of the Dominicans.

Leaving Buenos Aires behind us for the present, my purpose is to carry you with me to a remote and very little known region—the Republic of Paraguay. But as there is a great distance to travel from Buenos Aires before you can reach Asuncion, and as there is something novel both in the mode of performing the journey and in the objects which present themselves in the course of it, I shall endeavour in the first place to depict these.

CHAPTER VIII

INCIDENTS IN THE EARLY COMMERCIAL CAREER OF JOHN PARISH ROBERTSON—*Continued*

Men venture necks to gain a fortune ;
And merchants vent'ring through the main
Slight pirates, rocks, and horns for gain.

BUTLER.

Expedition to Paraguay

THE expedition which I undertook to Paraguay was a mercantile one, and the ship engaged for the purpose, being equipped and stored with all things necessary, commenced in December 1811 the laborious navigation of the Paraná. She had twelve hundred miles to sail and warp against a stream which runs at the rate of three miles an hour, and was not expected to make the passage in less than three months; as I could perform the distance on horseback in fifteen or sixteen days, I determined to travel by land. Doffing the habiliments of an Englishman, I put on a light jacket hidden under a poncho; the lightness of the material kept me cool, while the closeness of its texture preserved me from the rain. My poncho did more than this, for it served me as a coverlet during the night and as an awning over my head as I sat at meals or slept my "siesta" during the heat of the day. The most conspicuous part of my dress was a huge straw hat, with the circular amplitude of a large parasol; round my waist I wore a broad leathern girdle, fastened in front by a large button; at one side of my belt was my knife, and opposite was a

brace of pistols. A red silk scarf or sash kept up my small-clothes, and a pair of stout loose boots, armed with silver spurs, of which the rowels were nearly an inch in diameter, completed my travelling attire. My horse furniture was equally well adapted to the country as my own apparel, the *recado*, a kind of pack saddle; over this saddle are laid various folds of worsted and cotton cloth to ensure a soft seat. This multifarious furniture is somewhat cumbrous, but seeing that no bed is to be procured in travelling over the country, a saddle thus capable of being converted into a comfortable couch is extremely convenient.

My servant (a thorough *gaucho* and an old post-rider) was equipped less gorgeously, but still after the same fashion as myself, with only the difference of the hat. His was the smallest, mine the largest I had ever seen. Then his boots had been stripped off the legs of a horse; his poncho and saddle gear were sadly the worse for the wear, and betokened a man accustomed to hard work and small pay. Behind him he carried a pair of large polished bullock's horns swung across his saddle and filled with brandy. A little bag at the saddle peak contained some biscuit and salt. He had a large rusty sabre at his left side, and not less rusty blunderbuss at his right. Last of all came the postilion, all tatters, without shoes, with an old cast-off foraging cap on his head, long bushy hair hanging from under it, a jacket, and a worn-out poncho girt kilt-wise round his waist. He threw my small portmanteau behind his *recado*, and fastened to it with two hide thongs the two ends of what contained my portable wardrobe. Seeing my servant and me already mounted, the little urchin of a guide, a mere boy, said, "*Vamonos, Señor,*" and I replied, "*Vamos,*" and all three, putting spurs to our horses, were a little after break of day at a hand gallop through the still, and at that hour deserted, streets of Buenos Aires for Asuncion. I had letters of introduction to most of the people of the towns which lie on the road between the two places, and with the buoyancy of a

traveller bent upon new discoveries, and of a spectator going to visit the fabled country of "El Dorado," with the pleasure, moreover, of being the first Englishman who had sallied forth to explore the regions of Paraguay and visit its capital, Asuncion, I felt as light as a feather, and seemed to ride as fast as the wind. At the end of our first day's journey I found we had ridden sixty-three miles and passed through three villages, San José de Flores, Moron, and Lujan. We had changed horses at miserable huts called post-houses four times, and I had dined with the curate and friars at Lujan. I rose on the morning of my second day's journey a little stiff, but I travelled ninety miles notwithstanding. I made as many the next day, and in a day and a half after that I reached Santa-Fé. The whole distance between it and Buenos Aires is three hundred and forty miles, thus accomplished in four days and a half; the regular courier performs it in three days and a half. Consider now the extent of country I had travelled over, and ask me what in all its length and breadth I saw. After I left Lujan I saw two miserable villages called Areco and Arecifes; I saw three small towns called San Pedro, San Nicolas, and Rosario, containing each from five hundred to eight hundred inhabitants; I saw one convent called San Lorenzo, containing about twenty monks, and I saw also the post-house huts. I saw thistles higher than the horse with the rider on his back; here and there a few clumps of the algarróba trees, long grass, innumerable herds of cattle, wild and tame; deer and ostriches bounding over the plains, bearded biscachos (a sort of rabbit) coming out at evening by groups from their thousand burrows, which intersect the country. Now the whirring partridge flying from under my horse's feet, and anon the little mailed armadillo making haste to get out of the way. Every now and then I came within sight of the splendid Paraná; its magnificent waters glided down in all the majesty but all the seclusion of nature, for here man has left her almost to herself. I saw a stream two miles broad and ten feet deep at the place from which I sur-

veyed it, and that place was one hundred and eighty miles from the mouth of the Plate, and two thousand from its source. There was no cataract to impede navigation; no savages sought to interrupt traffic or required to be driven from the banks. The land on both sides was as fertile as nature could make it, and offered neither the impediment of wood nor stones to the plough. The climate was most salubrious, and the soil had been in undisturbed possession of a European Power for three hundred years, yet all was still as the grave. On a rapid review of such circumstances the mind is struck with astonishment in contemplating all that man has failed to do, where nature told him so plainly how much he might have done.

Candioti

One day after the siesta hour as, now half transformed into a Santafecino, I was sitting without jacket or waistcoat with the family party under Señor Aldao's porch, there came riding slowly up to us on horseback one of the finest-looking and most gorgeously equipped old gentlemen I had ever beheld. "There," said Aldao, "comes my Uncle Candioti." I had often heard of Candioti; he was the very prince of gauchos, lord of three hundred square leagues of territory, owner of two hundred and fifty thousand head of horned cattle, master of three hundred thousand horses and mules, and of more than half a million of dollars laid up in his coffers, in ounces of gold imported from Peru; just returned from one of his excursions into that country, there he sat, on a sleek and powerful bay gelding, the finest animal I had ever seen in the country. Anything half so splendid as horse and rider, taken together, and with reference to the gaucho style of equipment in vogue, was certainly not to be found in South America. When the family congratulations on meeting after a six months' absence were over I was introduced to Señor Candioti, and made my bow with all the deference due to so patriarchal a potentate. His manners and habits were alike primitive, and his mode of

carrying himself towards others was unostentatious and courteous, as were his claims to superiority in wealth and station universally admitted.

This prince of gauchos was a prince in nothing more than in that noble simplicity which characterised his whole deportment. As I looked at him I could not but admire his singularly handsome face and dignified mien. His small mouth and strictly Grecian nose, his noble forehead and fine head thinly strewed with silver locks, his penetrating blue eyes and countenance as hale and ruddy as if he had spent his days in Norway instead of riding over the pampas, were all remarkable. Such in character and person was Candioti, the patriarch of Santa-Fé. To complete the sketch of him I must give you some idea of his extraordinary and successful career in life, of how he became possessed of such a vast extent of territory, and how his flocks and herds increased until they greatly exceeded in number those of Jacob.

Like him, Candioti waxed great and went forward and grew until he became very great; and, like Abram, he was very rich in cattle, in silver, and gold. Having in his youth, with a few mules for sale, made a short excursion into Peru, at a time when the mines of Potosi and other parts of that country were yielding a vast produce, Candioti saw how inadequate to the demand was the supply of those useful animals for the purpose of conveying ores and merchandise, as well as passengers, over a rocky and arid country. Increasing numbers of them were also required for the purpose of carrying the produce of Paraguay to Cordoba, Mendoza, San Luis, Tucuman, Salta, and other towns. Returning to Santa-Fé, the sagacious speculator and observer invested the ten thousand dollars earned by his trip in the purchase of an estate in Entre Rios, about thirty leagues from Santa-Fé, on the opposite side of the river Paraná, and determined to give his chief attention to the breeding of mules for exportation to Peru. From this time forward he made an annual journey to that country, and every year proved a more successful one than that which had preceded.

As he returned periodically to his native town he regularly invested in new estates, contiguous to the old ones, and in cattle upon them, the whole profit of his year's adventure. At that period of superabundance of land in South America, and indeed up to a much later period, the mode of purchasing an estate was not by paying so much an acre, a mile, or even a league for it, but simply by paying so much a head for the cattle upon it, and a trifling sum for the few fixtures, such, perhaps, as half a dozen mud huts, and as many corrales, in which to shut up the live stock. The general price then paid for each head of horned cattle was two shillings, and for each horse sixpence. An estate of five leagues in length by two and a half in breadth, that is, of twelve and a half leagues, might have upon it, generally speaking, about eight thousand head of horned cattle and fifteen thousand horses. The price of it at the above-mentioned rates would be :—

For 8000 head of horned cattle at 2s.	. . .	£800
„ 15,000 horses at 6d.	. . .	375
„ Fixtures . . . . .	. . .	100
		—
Cost therefore of stock and fixtures.	. . .	£1275

leaving the estate of twelve and a half leagues, or thirty-seven and a half square miles, as a bonus to the purchaser. Now if it be considered that Candioti's journeys to Peru, becoming every year more profitable, enabled him at last to buy in the year three or four such estates as that described above, it will soon be seen how his landed possessions must have extended, how his horned cattle, his horses, and his mules must have increased and multiplied, and how the man himself must have waxed "exceeding great." Many other families of Santa-Fé followed at a distance the example of Candioti, and at length the town came to supply all Peru with mules. It became, too, the emporium and port of transit for the produce of Paraguay destined for Chile, and Upper as well as Lower Peru, and it extended its influence and increased its wealth by the acquisition of many estates

on the Banda Oriental and Entre-Rios, where most of the mules for exportation were bred.

I passed a month among the Santaferinos, hospitably entertained according to their fashion, while making observations according to my own. Still there was no word of my ship, which had left Buenos Aires some days before me. But the navigation of the river Paraná, against the current, is not the only tedious affair to which those who will go against the current in this world must submit. The vessel had been out forty days and yet had not accomplished four hundred miles, that is, not ten miles a day. I now bethought me of proceeding on my journey, and bade adieu to the good and primitive people of Santa-Fé, and being provided with fresh letters of introduction, I resumed my travelling costume, and with my weather-beaten but faithful servant Francisco, embarked in a canoe for the Bajada. On landing there I wended my way to the house of the Governor, was received with the pompous, yet awkward decorum of a village chieftain newly elected to office, got my passport signed, and in two hours from the time of my landing I left, at a hand gallop, the carnivorous Bajada. It might have been called the Golgotha of cattle, for I found it strewn not only with their skulls, but their carcasses. As I rode along post haste at the rate of twelve miles an hour I perceived I had got into quite a different style of country from that which intervened between Buenos Aires and Santa-Fé. There all was flat and monotonous, here the country was undulating, verdant, and irrigated by frequently recurring streams. The herds of cattle were much more extensive, and although the thinly scattered habitations were mere mud huts, and their half-clothed inhabitants little removed from savage life, yet the whole air of the country was more cheering and exhilarating. As I rode over its apparently interminable extent of hill and dale, diversified with all the beauties and all the riches of nature, I could not help considering what a magnificent land it must some day become. I longed already to see the immense herds of stock and lowing cattle which covered the uninterrupted pastures shut up within closer limits, and

making way for the stately city, the busy town, and the rural village. I could not but stand aghast at the theory of political economists, who would persuade us that the world is over-peopled, and that a bountiful God has not provided sufficient means of subsistence for His dependent creatures. How could I do otherwise than smile at the fanciful arithmetical calculations of Malthusian philosophers, who tell us that in a given number of years a process of human extermination from want of the necessities of life must take place in order to leave food and raiment for their given and limited number of earth's inhabitants? We came at last within four leagues of Asuncion, and at this point of our journey we caught a glimpse of the majestic Paraguay winding its silvery and expanded course through the land which it at once enriches and adorns. Presently we were shut out from the open country, and wended our way through a road embanked on either side to the height of twelve feet. It was over-arched by the wood which met and twined its branches on one and the other bank of the cool, shaded pathway. All the approaches to Asuncion are of this kind. They were originally made with a view to defence from the frequent inroads of the Indians, and these defiles may be easily guarded by men with muskets in their hands against any number of the aborigines. All danger from such inroads having now subsided, the approaches to the city serve only as the cool and grateful passage by which travellers enter it, or the rural inhabitants carry their loads of vegetables, fruit, and meat for the supply of the capital. After riding through these shady lanes for twelve miles, I entered Asuncion with all the enthusiasm of a man introduced for the first time into a country of such apparent Arcadian simplicity and happiness. The imagery of my mind was, no doubt, a little subdued after a month's acquaintance with the people. My first impression I shall never forget, nor can I believe but that the same glowing imagery arises always to our view upon our first visit in youthful days to a new country. Novelty and contrast have charms which are quite irresistible till they come to

fade before the chilling influence of experience. She throws a phlegmatic coldness over our estimate of men and things, and while she enlarges the sphere of our philosophy, she narrows the circle of our warmer affections and more glowing associations. I alighted in Asuncion at the house of Dr. Bargas. He was a doctor of law, graduated at Cordoba, but having a patrimonial vineyard in Mendoza which produced him five hundred barrels of wine a year, he had come to Paraguay for the purpose of selling them. On the morning after my arrival I went, accompanied by Dr. Bargas and Mr. Gomez, to present myself at the Government House, to show my passports, give account of my business, and make my obeisance to the men in power. The Junta, which at that period ruled the province, was composed of three members, assisted by an assessor and a secretary. I was then admitted, after announcement by the sentinel, to the hall of audience. I was received with cold and formal civility, desired to be seated, and after a few short questions was told I might retire. Dr. Bargas and Gomez were ordered to remain. On being rejoined by them at the house of the former, I was informed that some awkward reports had reached the Government, of the substance of which the assessor had thus delivered himself:—

The Government is credibly informed that Mr. Robertson is followed by a very large property, and that it is his intention to monopolize the commerce of the province. This has created great jealousy and dissatisfaction among the native merchants, and some special fiscal regulations will be necessary to guard, in his case, against excesses of speculation, wiles, and fraud. These regulations the Government will take care to provide. But it is also said that Mr. Robertson has on board of his ship munitions of war, and that he has been making, as he travelled along, a map of the country and other observations of a suspicious kind. These are things that must be closely looked into. It behoves us also to see that Mr. Robertson do nothing “contra bonos mores” or subversive of religion. For the present this shall suffice. To you, Dr. Bargas, whose guest Mr. Robertson is, we look for the care of his person and vigilant observation of his

conduct ; while upon you, Senor Gomez, as his supercargo, and chiefly concerned in bringing this foreigner into the province, we call for the rigid observance, under a security of two thousand dollars, of the regulations to which we shall subject you both.

This I thought a rather hostile reception. But the ship arrived. The town was in a bustle. The Government issued its edicts. The whole cargo, contrary to general practice, was sent to the Government stores, and among other regulations it was not only ordered that I should take out but a limited amount of property at a time, but that my supercargo, Gomez, should be sworn to deliver in a monthly account of my whole transactions.

I was forbidden to export specie and to import more merchandise. Every package of that which I had brought was strictly examined, and not before examination was it allowed to be conveyed to my own house. Double guards were put on board the vessel, and all the precautions taken which suspicion could suggest, but nothing was found wrong. My transactions became extensive, both with the native merchants and with the cultivators of produce. I prejudiced neither of them, but promoted the interests of both. The large amount of wealth (and for Asuncion it was large) which I controlled and managed brought by degrees the usual concomitants attendant upon the influence of property. I interfered not even remotely with politics, I paid large duties to the State, I became intimate with the assessor Cerda, and intimate, too, with the individual members of Government ; I visited and was visited by them, and in less than three months from the time of my arrival I was not only tolerated, but a welcomed person among all classes. I dealt liberally with the rich, gave employment to the poor, and intermeddled not with the political or religious creed of a single individual. When asked to express my opinion on these subjects I declined doing so, on the plea of my not having the knowledge necessary to enable me to discuss the one, nor the learning to authorise my entering upon polemical controversy on the other. Little doubt will be entertained of the truth of my assertion when I state that at

the time of which I write I was hardly twenty years of age.

Thus all went very smoothly; everything I did prospered, and in about four months after my arrival in Asuncion I felt in a great degree identified with its inhabitants, I had free access to high and low, and where I could not win affection I endeavoured by conciliation to disarm enmity. I was now not only initiated into Paraguayan society, but intimate with many, and acquainted with almost all its members. Don Gregorio de la Cerda, the assessor of the Government, and yet more the assessor of the numerous private families, to the children of which he was godfather, became my constant friend and companion. His principle was that wherever he had a "compadre" or a friend it was his bounden duty to do him some service. The principle of Don Gregorio was too honourable, and he was too punctilious to commit a breach of it in any case. "Señor Don Juan," he said to me one day, "I insist upon it that you put me in the way of doing something to serve you." Now there was no one in Paraguay that could so well serve me as Don Gregorio. He was lord paramount there, and directed all the operations of the Government. "Well, Señor Don Gregorio," I replied, "you know the port of Paraguay is now closed against the egress of both persons and property. You know, too, that I have a great deal of the latter locked up in unprofitable stagnation here. Besides, I desire very much to return for a season to Buenos Aires. Now if you will obtain permission for me to take away both my person and property in one of the many ships lying empty and inactive in the rivera, you will do me a very essential favour." The best of "compadres" and friends instantly replied, "Por hecho—consider the matter settled. There are," he continued, "some difficulties in the way. There will be great jealousy on the part of the merchants on account of your being authorised to break the embargo. The Spanish marines, you know, are in the river, and making prizes of all the vessels which sail from independent ports, and Vattel lays it down as a principle

of international law that no neutral can be allowed to carry his property from one belligerent port to another unless the ships in which it is be under the flag of his own nation and be manned by at least one-third of subjects belonging to it. But never mind, we will find a way of smoothing these difficulties, provided you have really made up your mind to run the risk, which you know is imminent, of capture." "That," I replied, "is entirely my affair, and my mind is quite made up on the subject." He instantly sat down and dictated to an amanuensis the petition to the Government, embracing all the points of my request, and of the fate of which petition he knew himself to be the sole arbiter. He explained and nullified in the present instance the objections of Vattel, he made out a very ingenious case of hardship for me, and he called upon the Government, as it valued the friendship of Great Britain, to grant the reasonable request of the only British subject then in Paraguay. Within eight days from the time of presenting my petition all was granted. Favouritism is so prevailing a principle in the heart of man as to be almost a synonymous term for friendship, and wherever this exists in combination with the power to render it available it is rather envy and disappointment than the pretended love of justice and fair dealing that enter their caveats and objections to favours so conferred. Every obstacle to my voyage being now removed, I set about my preparations for it with all alacrity; and as a voyage down stream, especially with an enemy in the river, does not come within the scope of any idea we have of ordinary navigation, I shall give you a short account of my novel and rather adventurous undertaking.

Voyage to Santa-Fé

In the first place, I hired a ship large enough to carry 1500 bales or seroons of the maté, or Paraguay tea. The moorings of the ship were at length loosed from Asuncion, and we glided gallantly down the stream, and the eight sturdy Payaguás under their Cacique, with myself in the

canoe, shooting ahead of her, like an arrow from a bow. Not a word did we hear of the marines till, on the ninth day after our leaving Asuncion, as the canoe approached the Bajada, the quick eye of the Cacique descried two vessels at anchor in the middle of the stream. In an instant, upon a war-whoop call to his Indian crew, they crouched down in the canoe, and with their heads scarcely above the sides, turned the prow against the stream and paddled up the river in breathless silence. They kept close under the precipitous cliff, that they might not be observed, and the Cacique began forthwith to explain to me that he had seen two Spanish marine vessels at anchor in the middle of the river, directly between the Bajada and Santa-Fé. I asked him how he knew they were marines, and all he could answer was, "I know, I see guns." The moment we were out of sight up rose the Payaguás to their natural height, "And now," said the Cacique, "what are we to do?" My mind had been made up from the beginning what, under such a contingency, we were to do; it was either to fight the enemy, or by stratagem to elude him. I ordered the Cacique to make all possible haste back to the ship, and with such rapidity were my orders fulfilled, that in a couple of hours we descried her, with all sail set, coming at the rate of ten miles an hour down the stream. We instantly hoisted the signal agreed upon for her to stop, when she immediately hauled her wind, stood across the river, and in ten minutes was among the brushwood and rushes of the great Chaco. We soon reached the spot in the canoe. I ordered all the men to come upon deck, and I thus addressed the pilot and his Paraguayan crew. "My friends, we are within four hours' sail of two Spanish vessels of war, which will assuredly intercept us in our attempt to reach Santa-Fé. Now are you prepared in case of necessity to fight them, or will you discharge your cargo and return with ignominy and loss to Paraguay? Will you Paraguayans, who have declared your independence of a Power you despise, shun conflict with it when the moment for action arrives? Will you go back and tell your rela-

tions and friends that these marines, whom you have ever held in derision, so frightened you, that the moment you discovered the masts of their ships you sought refuge in flight? How will your countrymen believe you, and if they do, where will you afterwards hide your heads?" With one accord commander, pilot, and men shouted aloud that they would fight, and do whatever I commanded them. Secure thus of the Paraguayan crew, I next addressed myself, through an interpreter, to the Payaguá Cacique and his men, the gallant crew of my little skiff. "Payaguás," said I, "you are the descendants of a noble race, which the Spaniards have sought to exterminate. Here is an opportunity for you to show of what stuff you are made. Will you join heart and hand with your brothers of Paraguay and myself, and let us go down upon these invaders of your soil, and challenge them to answer at once for past injuries and present arrogance?" "We will—we will," replied the Cacique, and I was at no loss to find, from the warlike and daring attitudes and gesticulations of his crew, that they were knit together in purpose as one man. I never forgot all this while that my enterprise was one not of warfare, but of peace; and while I stood prepared for the predicament of being obliged to fight, I yet hoped to evade a contingency so little in accordance with the object of my voyage. Of this, however, I said nothing to my men, being convinced that my best plan was to screw their courage up to an anticipation of the worst that could happen. To work accordingly went all hands. Some furbished up the muskets, and others whetted the pikes and cutlasses. Our cartridges were laid out in order in a large box, and the Payaguás put all their bows and (poisoned) arrows in order. A dozen hides were forthwith soaked and cut up in strips, so as to enable the crew to make a sort of boarding netting, which, to the height of five feet, was strongly fixed to a vast number of thick boughs, cut for this purpose out of the wood. When this netting was drawn up and the men ranged on either side, I felt that sort of anticipation of success which animates the spirit to enterprise and cheers

it in its execution. Orders were given to weigh, and to the men to be as still as the night. The new moon laid her feeble light upon the waters, and down we glided towards the enemy, keeping as much as possible in-shore, on the Santa-Fé side of the river. The upper sails were all clewed down, and not a hush was to be heard on board. After sailing for about four hours, the sound of the enemy's "eight bells," that is, twelve o'clock, came undulating upon the waters, and in ten minutes more we saw the two vessels looming in the distance.

Orders were given to all the men to lie down, and to the pilot to keep the vessel close in by the trees. We were now within a quarter of a mile of the marines, and the next five minutes were to determine our fate. Everything was prepared to resist attack, every precaution taken to avoid it. We did avoid it: the marines were asleep, while we, by adopting the precaution—prudent, whether it be taken on the voyage of life or on that of the great waters—of keeping a good look-out ahead, sailed quietly and safely into the riacho of Santa-Fé. Ere the morning dawned we had attained that port of safety. All were surprised at our escape, and all congratulated me upon it. Candiotti said jocosely he should propose me as commandant of the naval force, which consisted of a gunboat which the inhabitants did not quite like to risk in an engagement with the enemy.

In a few days, however, the enemy retired to join a fleet which they had a little lower down the river. All my men were rewarded with double wages, each with an individual present, and they wended their way back to Paraguay in the canoes of which I made them a donation. A little fortune was made out of the Paraguayan tea, for which I had to thank my friend Don Gregorio, and I set off on horseback for Buenos Aires, which I reached on the fourteenth day from that of our having left Asuncion.

Asuncion

Of the city of Asuncion I shall say very little. As a city, in our acceptation of the word, nothing can be said of it. In extent, architecture, convenience, or population it does not rank with a fifth-rate town in England. It is true it has a cathedral, and when we think of Gloucester, Salisbury, even Chester and other cathedrals, the name sounds fine. But neither has Asuncion any greater pretension to comparison with one of the towns mentioned than has its whitewashed paltry episcopal church to comparison with any one of the nobler piles which, under the designation of cathedrals, adorn this country. Its Government House, with the title of palace, is a mean, low, whitewashed, though extensive structure. Its largest buildings—though anything but sumptuous—are the convents, and so few good or commodious private houses are there, that it took me a month to find one large enough at the highest rent ever paid there—three hundred and sixty dollars, or eighty pounds a year—in which to accommodate the limited establishment I contemplated forming in this ancient capital. Of such houses there were certainly not more than half a dozen in the place. The rest were small, mean shops, with three or four apartments attached to them, while the great bulk of the dwellings were simple huts, constituting narrow lanes, or standing apart, surrounded by a few orange trees. There could not be said to be more than one street in the town, and that was unpaved. The houses and shops on one side of this were defended from the sun and rain by a continuous corridor. Few of the houses had azoteas, or flat roofs; they were mostly covered with tiles, and the doors of them generally opened from the main apartment, without any intervening passage, upon the street. The situation of the city, however, is noble. It stands, in the form of an amphitheatre, on the banks of the majestic and placid river Paraguay. Many points of the town overlook that magnificent stream, and the romantic approaches to the capital, which I have already described, together with the

populous and cultivated environs, form a *tout ensemble* very pleasing—I might almost say enchanting. The inhabitants of Asuncion and its suburbs amounted, at the time I write, to ten thousand. There were very few negroes and not many mulattoes among them. The great bulk of the population was of a breed between Spaniards and Indians, so attenuated as regards any appearance of the latter caste as to give the natives the air and appearance of descendants from Europeans. The men were generally well made and athletic, the women almost invariably pretty. The lightness and simplicity of their dress, and their personal attractions, with a scrupulous attention to personal *propreté*, gave them all an interesting and attractive appearance. When I used to see them coming with their pitchers on their heads from the wells and springs, they always reminded me of so many Rebeccas.

The population may be classified as follows: 1st, The members of the body politic, including military officers. 2nd, The clergy, secular and regular. 3rd, Lawyers and doctors, quacks and notaries. 4th, Merchants. 5th, Men of considerable estates. 6th, Shopkeepers. 7th, Petty landed proprietors, or yeomen, in the vicinity of the town. 8th, Free labourers, including the men who navigated the river and worked in the yerbales. 9th, Domesticated Indians.

These classes in point of numbers consist of the following proportions, taking an average of four to each family: Classes 1st to 6th inclusive, 300 families; 7th, 500 families; 8th, 1000 families; 9th, 700 families; in all, 2500 families or 10,000 inhabitants.

Exports of Paraguay

Most prominent and most important among the exports of the Republic was the yerba, or tea. Of this there were annually shipped 40,000 bales, containing 9 arrobes of 25 lbs. each, or 360,000 arrobes, which, valued with duties and charges at \$2 the arrobe, make \$720,000. There were

shipped 40,000 arrobes of tobacco at \$6 the arrobe, making \$240,000. The value of wood shipped was \$150,000. The value of sugar, spirits, sweetmeats, tanned hides, cigars, cotton, cotton cloth, etc. etc., \$100,000; total, \$1,210,000; and as profits on these articles amounted on an average to fifty per cent, \$605,000, Paraguay came to receive annually for her produce \$1,815,000, or in pounds sterling at four shillings per dollar, £363,000.

This is a small sum when considered as a country's commercial wealth. Wealth, however, like everything else, to be properly estimated, must be considered, not in the abstract, but relatively to the circumstances of the country in which it is possessed. The incomes of two English Dukes and of one English Marquis are equal to more than the whole commercial returns of Paraguay, though Paraguay is larger than all England, and endowed with boons and blessings incomparably greater than even the most favoured and fertile spots of our beautiful island. Paraguay then had, though not her dukes and marquises, yet her comparatively wealthy classes, and they were those who received and divided among them the annual returns of the produce they had shipped, and with its profits, to the amount already stated, of about £360,000. There were about five hundred families participating in this return, which on an average would yield to them about £720 a year. Some received much more, some much less, but, taking the highest receiver at £2000 a year and the lowest at £100, it may be inferred what havoc was made among the aristocracy of Paraguay when at one fell swoop the Dictator Francia pounced upon and annihilated their commerce. Nor was it the mercantile aristocracy alone that suffered by his barbarous policy and decrees. All whom the merchants employed—the yerba manufacturers, the hewers of timber, the ship carpenters, tobacco cultivators, sailors, growers of sugar-cane, and even the poor manufacturers of cigars—were thrown idle and listless upon the community, and were left, to all intents and purposes, denuded of everything beyond the barest, the poorest means of subsistence.

Then as to the warehouses which had been used for the stowage of the voluminous products of the country, their roofs fell in upon the rotting merchandise which they could no longer shelter. More than one hundred square-rigged vessels lay like so many useless hulks on the river banks, the sun had made yawning apertures between every plank, and the seams of the decks oped their mouths to admit, as they fell, the copious torrents of rain. The cordage rotted and the masts decayed, the ruined and dejected owners and masters of the little fleet walked up and down in despondent contemplation of their fast-mouldering property.

The revenue arising to the Government before this now prostrate state of commerce was, on my first arrival in Paraguay, estimated thus :—

Duty of export on 40,000 bales of yerba	\$40,000
Duty of export on 40,000 arrobes of tobacco	40,000
Duty of export on wood, spirits, cigars, etc.	25,000
Import duty, 4 per cent on merchandise imported from various quarters, to the amount of \$2,000,000 . . .	80,000
Duty of resale, payable by the purchaser on produce, merchandise, land, on everything, in short, which passed from one proprietor to another, 4 per cent. The transactions liable to this duty were estimated at \$4,000,000	160,000
Stamps, postages, and property of those who died intestate	30,000
Total revenue of Paraguay	\$375,000
Reduced to sterling at 4 shillings per dollar	£75,000

CHAPTER IX

INCIDENTS IN THE EARLY COMMERCIAL CAREER OF JOHN PARISH ROBERTSON—*Continued*

The Gods in bounty work up storms about us,
That give mankind occasion to exert
Their hidden strength, and throw out into practice
Virtues that shun the day, and lie conceal'd
In the smooth seasons and the calms of life.

ADDISON'S *Cato*.

Return to Paraguay

THERE is seldom any friendship so endearing as that which, having been contracted in early life, proceeds down the stream of time in a smooth and uninterrupted course, till the warm and early associations of youth blend and combine with the graver reflections of more mellowed years. Each class of associations belonging to one period of life imparts pleasure to that of the other, and there arises from the union the agreeable result of enjoyment, heightened by comparison and contrast, and of confidence in the enduring character of future intercourse fortified by the experienced consistency of past. I can truly say that our friendship, now of so many years' standing, has been of this cast, and it is with no ordinary pleasure I bear the feeble testimony which the addressing of these letters to you may afford of the sincerity with which I make the declaration. Of a very few of the events recorded you were yourself a witness; in one or two of them you were an actor. But I hope the slight anomaly of inditing to you that which you already

know will be overlooked, not only because it is necessary to keep up the continuity of my tale, but because the substratum of my narrative is laid, in not a few instances, by letters which were addressed to yourself, never copied, and which I have now been able to consult only by your placing them at my disposal. Without further discourse on what concerns more immediately ourselves than the public, I proceed to take up the thread of my story, which you will recollect broke off at the forty-seventh letter of the second volume of our first series of *Letters on Paraguay*. I had then got to Buenos Aires, brimful of news from Asuncion, and if not quite so big as the Consul himself with his European projects, yet desirous of throwing no obstacle in the way of their realisation by not proceeding to England. But as I found I could not do this without prejudice to my individual concerns, and as the first Consul had appointed me neither the outfit nor the income of an ambassador, but only certain specimens of produce which, if rejected by the House of Commons, and carried to market, might have produced me twenty guineas, I thought I was fairly in a position to mind my own business, even to the disregarding, for the present, of his. To this resolution I the more readily came because every day was letting in some new and more extraordinary light upon the quixotic schemes, the untractable character, and the inflated aspirations of the ruler of Paraguay.

During my stay at Buenos Aires, 1814-15, the whole continent of South America was, as you know, involved in the direst anarchy and civil war. That city stood, in a measure, by itself, cut off from intercourse, whether political or mercantile, with every other part of the now heaving and agitated dominions of Old Spain in the southern hemisphere. Chile, having first become a prey to internal feuds, was, after having declared its independence, reconquered by the enemy. Buenos Aires thus lost the importation of two millions of dollars annually, and the benefit of exporting a like amount of produce and manufactures.

In Upper Peru the royalist and insurgent armies were

disputing every inch of ground beyond Potosi, while the mines in that rich district were left unwrought, or, through want of care, became inundated. The Banda Oriental, or east side of the River Plate, united under General Artigas, with the most pompous title of "Most Excellent Lord Protector," bade defiance to all law and order; while Paraguay, wrapt up by Francia in his isolated selfishness and malignant policy, stood a silent and inactive spectator of the revolutionary desolation which overspread the land.

During this state of things I was to return to Paraguay by the river. The journey by land was out of the question. The roads were infested by robbers, and the country was overrun by broken detachments of undisciplined troops scouring the plains or attacking the straggling villages in search of booty and plunder. One signature alone, as a protection for the person, was respected—that of Artigas; but I was not in a position to procure it, being a resident in Buenos Aires, with which he was at open war. He had no vessels, however, in the river. Buenos Aires had; and this line of communication with Paraguay, especially under a sailing licence which I had from the Honourable Captain Jocelyn Percy, then commanding the British forces in the River Plate, was considered quite safe. General Alveár was at the time Director of Buenos Aires, and my friend Mr. Herrera, Secretary of State. Both knew me to be well acquainted with Paraguay, and, more than any other person, in the confidence of the Dictator, if that could be called confidence which was limited to the communication of such matters as it was necessary that I should be informed of in order to be of any use to him. The Director Alveár being anxious to initiate a correspondence with Francia, of which the object was to draw recruits from Paraguay in order to strengthen the legions of the River Plate, I was invited to an audience at the Fort (or Government House) for the purpose of being consulted by Alveár as to the probability of Francia's sending men to Buenos Aires, in return for which arms and ammunition should be sent to him from thence. I thought the thing very improbable, but

stated how impossible it was that I, a neutral and a private individual engaged in commercial pursuits, should agree, in such troublous times, to be charged with this proposal. At the same time I suggested that there could be no objection to the Government making such a proposal if it thought proper by letter, which, if put sealed into the letter bag of the vessel that was to convey me to Paraguay, should there be delivered to its address. On this suggestion Alvear acted, and a sealed letter, which I never saw, was, with other correspondence, sent from the post-office by order of the Buenos Aires Government for conveyance to Francia. I have been the more minute in my observations about this letter because, as the events will show, my fate was sealed up in it, and, in consequence of its contents, my personal intercourse with the Dictator was brought to an abrupt and disastrous termination.

I bethought me, as the time approached for my return to the republic, of the grievous disappointment that would be experienced by the Supremo, as Francia was now styled, on his finding that I had been unable to proceed on his mission to England. I therefore determined to mitigate, as far as possible, the consequences of this catastrophe by getting, in Buenos Aires, everything I possibly could toward the completion of Francia's various commissions. Cocked hats, sashes, lace, musical instruments, military clothing, swords, pistols, etc., were all procured and shipped, and, on application to the Buenos Aires Government, no obstacle was offered to the shipment of a few muskets and of some munitions of war.

All this was perfectly legal, for Paraguay, though in a state of isolated non-intercourse, was yet at war with neither Artigas nor Buenos Aires. These countries, it is true, were all on bad terms with one another; the demons of discord and jealousy hovered over them in busy and ominous action, now chafing by fancied insult their petty prejudices, and anon, by stirring them up respectively to implied acts of partial aggression, drawing them every day nearer to a common point of collision.

But they were not actually at war, and Paraguay especially claimed the privilege of being considered a neutral party both by the Government of Buenos Aires and by General Artigas. The embarkation, therefore, by me, under the sanction of Alvear, of things wanted by Francia could on no possible grounds be construed into an illegal act. So convinced of this was Captain Percy, that he did not hesitate, with a full knowledge of all the circumstances of the case, to issue, as I have said, a sailing licence for the protection of my vessel and property.

Thus equipped and protected, I was piloted in the direction of Paraguay, and found myself in my little bark, once more cutting through the waters and stemming the strong but placid current of the glassy Paraná. By dint of a month's perseverance we reached Santa-Fé, then governed by my old friend Candiotti. Friend though he was, he was too much pressed by the Indians on one hand, and harassed by civil discord on the other, to think of letting me pass his door with so opportune, though limited, a supply of arms as that which I had intended for Francia.

He therefore told me very civilly, but very determinedly, that he must issue a friendly order for their disembarkation at Santa-Fé. It was in vain that I pleaded the circumstances under which they were shipped. "Señor Don Juan," said he, "self-preservation is the first law of nature, and in fulfilment of this law we must here detain your muskets. The ornamental finery we will allow to proceed to its destination, as well as the sabres, because we have plenty of them; but there, take the value of the muskets and ammunition in dollars, and tell his Excellency the Dictator, it is a good sign of the tranquillity of his republic that he has leisure to think so much about music, mathematics, and gold lace. Here, you know, we are not in a position at present to think of anything but the enemy, and our only means of meeting him successfully is by the collection of all the muskets and ball which we can possibly procure." So saying, the princely Gaucho paid the full value of the stores, and gave me an elaborate document to show that neither

my poverty nor my will had been consenting to the sale, but that a power superior to either—that of coercion—had enforced it.

Lighted of what I knew would be, in the eyes of the Dictator, the most important part of my cargo, I once more bent my course for Paraguay.

I felt assured now that all chance of interruption or hostility was at an end, for Santa-Fé was then confederate with General Artigas, and I sailed under the licence of his Lieutenant-Governor, Candiotti. How much mistaken I was in my anticipation the sequel will show. The truth is, that all of those petty and subordinate chiefs and governors were independent the one of the other, and that their supreme lord and master, Artigas, was obliged to wink at the irregularities they committed, as he was often made to feel the want of unity in action and the disobedience of orders which grew out of them.

I have often told you of the rich and varied beauty of the scenery of the river Paraná, and what admirable pheasant-shooting there is to be met with along its finely-wooded banks. I went forth in my boat one evening in quest of game, the vessel being tied to a tree and waiting a fair wind a little below the port of Goya. The evening was one of majestic but serene splendour, and as I returned with six brace of pheasants in the stern of the boat the parting rays of the sun were tinging with vivid glow the rich and varied plumage of the birds. A little in the distance lay our silent bark, and up from beside it, on the shore, rose the curling smoke from the fire kindled by the sailors. The river was as smooth as glass, and as bright too, and the stillness of the magnificent scene was rather heightened than interrupted by the splashing oars of my little boat's crew. Now and then, too, was heard in the distance the cackling of a pheasant in search of a mate it was destined never to find, and the uncouth chatter, at intervals, of monkeys and of parrots coming to roost told of woods thickly tenanted by grotesque images of the human form and by feathered mimics of the human voice.

It was not till we came close to the vessel that my contemplative associations were broken in upon, and that with a shock so sudden and so rude as to bereave me almost for a moment of my senses. Just as I stood up in the boat, and was prepared to mount the side of the little ship, a company of tattered and ruffian-looking soldiers, who had heretofore lain concealed behind the bulwarks, rose simultaneously, and pointing their whole musketry into the skiff, threatened to sink it and shoot me if we moved one inch in advance.

Simultaneously with this terrific reception which was given to me, there came round the stern of the vessel a boat which had been kept on the other side of her, so as not to be seen, with half a dozen more of the brigands, armed with carbines and sabres, and brandishing the latter with fierce gesticulation in the faces of myself and of my little unarmed crew. Resistance to so numerous and well-armed a gang would have been impossible, even if we had been prepared for an attack from them; but, taken as we were, by surprise, the very shadow of opposition would have been madness. I hastened, therefore, to make every demonstration of complete surrender. Our boat was then taken possession of, while I, deafened and disgusted with oaths, and almost stunned with repeated blows from the flat blades of the ruffians' sabres, was forced by them into the vessel. Here I was immediately pinioned, and fastened by a rope to a ring-bolt on the deck. What a scene of desolation presented itself to my eyes! The crew of Paraguayans had been all put on shore; the deck was in possession of between thirty and forty of the very worst class of the marauding soldiers of Artigas; the hatches of the vessel were open, and the cases and bales of merchandise, every one of them more or less violated, lay strewn about; my own poop-cabin, which I had left the picture of neatness and comfort, was rendered desolate by every evidence of spoliation and debauch; my scattered wardrobe was partitioned out among the robbers; wine was spilt and glass broken in every direction; one man was lying on my bed

in a state of intoxication; by his side sat three more in wrangling contention over a pack of cards; and, as if gambling were not of itself a sufficient excitement, they were quaffing large libations of raw spirits. Every one of the demon-like gang was, more or less, in a state of intoxication; and while, with frequent reference to me, significant gestures were passing from one to another, commingled with open threats of instantly taking my life unless I discovered to them all the valuable property, and especially the money, they supposed to be in the vessel, I was left in profound ignorance of the cause and origin of so barbarous a violation of law. As you may conceive, neither enviable nor comfortable were my forebodings of what was likely to be the issue of so ominous a commencement. Night came on; sentinels were placed over the crew on shore; I was more tightly bound; and after witnessing for hours a scene of licence and debauch too frightful to be conceived, and too gross to be portrayed, I was thrust down into the hold of the vessel, and had the hatches closed over my head. Awful as such a predicament was—hearing over my head, as I did, the clanking of steel scabbards and the loud jar of contentious words as to what should be done with me and my property—my situation was yet tolerable as compared with what it had been upon deck. There discussions were openly going on before me as to how I should die; threats, with brandishing of sabres, followed. Every glass of spirits which I saw taken by every man rendered him, visibly to me, more frantic, and many a time did I inwardly implore, at the hands of some one more desperate than the rest, a speedy death as preferable to such protracted agony. How often, with Shakespeare, have I since exclaimed:

There's a Divinity that shapes our ends,
Rough-hew them how we will.

Sleepless was the part of the night I had hitherto passed, but yet, so imperative are the demands of nature, so much higher and overbearing the laws by which she is regulated than any mere temporary obstruction that can be

offered to them, that, though I was ill at ease in body and mind, pierced by the cords that bound me, in the midst of the ruin and devastation of my own property, my life depending upon the breath of any one of forty drunken free-booters—notwithstanding all this, the noise of their revelries gradually died away upon my ears, neither fear nor sorrow had any longer terrors for sleep, and I sank into a repose more profound than any of which, before or since, I can bear recollection.

The Artigueños

Everybody knows the intensity of pleasure connected with the awakening out of a horrible dream and, upon returning to consciousness, finding that he is in the same comfortable bed on which he last lay down, and in the midst of the security, love, and endearment of his domestic circle, instead of being in the awful predicament realised to him by the horrors of some nightmare, from which it has baffled all his efforts to escape.

Comparatively few have had reversed to them this state of things. They may dream of many of the joys which, in the course of life, have constituted their Elysium, but returning consciousness dispels the happy illusion of the dream, and leaves memory—with painful accuracy—to usher up all the sad realities of their woe. This latter case was strictly mine. I had been away in the woods, among the pheasants, in my slumbers, and it was only my waking moments that told me I was in a den of thieves. The first intimation that I had of this was from the blow of the flat side of a sabre, followed by a stentorian voice calling upon me to get up, and, with many expletives, stigmatising me as “lazy rascal.” “My friend,” said I, “my bed is not so very enviable that you should think it invites me to laziness, but at your command I will get up instantly, if you will only a little relax these bonds.” Whether from a feeling of momentary compassion, or from a conviction that I could not move from between the two boxes that hemmed me in on either side, the Artigueño so far unloosed the cords

which bound me as just to leave me room to struggle from out of my berth, and powers of locomotion sufficient to enable me to follow him to the deck. This man, by birth an Indian, was that day the means of saving my life.

When I came on deck every sort of menace was resorted to in order to extort from me a secret which I had not to reveal. "Where is your money, and where are the rest of your arms?" were the oft-reiterated demands. They had got all I had of both, but my protestations to this effect seemed of no avail. Twice was I taken out of the vessel to the shore, and twice were the men drawn up to shoot me. Never had I lived to record the horrors of that night and day but for the Indian to whom I have alluded. Those marauders, ungovernable by any system of civilised discipline, were held together, somewhat in the way in which pirates are, by privileges tacitly understood as appertaining to each, and corresponding to the relative merits of his services. In accordance with this view, a custom prevailed among the Artigueños, which was, that any soldier who had distinguished himself more—that is, had committed more daring excesses—than another was entitled to ask a favour of his chief, and it was at the chief's peril that he refused to grant it. On the present occasion (and to me it was of some emergency) the Indian stepped out from the ranks and asked his favour. That favour was that my life should be spared. "Que no le fusile," said the Indian, "Let him not be shot." I was loosed from the tree to which I had been tied, and becoming from that moment the recognised protégé of the Indian, I was treated with much less severity by the whole gang. The cords with which I had been bound were removed; I was permitted to dine with my not over-welcome guests; threats to take my life were no longer the order of the day, and I was graciously allowed to drink a little of my own wine. But I was not permitted to use any part of my own wardrobe. That was distributed, without reserve of either a shirt or pair of stockings, among my fierce assailants, and the metamorphosis wrought in them by the assumption of my

costume was not less striking than that wrought in me on being forcibly and scantily clad in theirs. In exchange for my whole wardrobe, I had thrown over my shoulders a tattered great-coat, and tied round my waist a worn-out poncho. No shirt, no stockings were allowed me. My attire was completed with an old blue foraging cap, and a cast-off pair of "botas de potro"—boots stripped off the leg of a horse.

Many of the Artigueños, on the other hand, having put off similar garments, were now to be seen strutting about in Bond Street cut coats, leather breeches (they were the fashion in those days), Andrés hats, tight fits of boots, both top and hessian, with broad-frilled shirts, and large ties of white cravat. Here were my gold chain and seals dangling at the fob of the sergeant, he having preferred them to the watch, which went to the corporal. One man had on a pair of buckskins and hessian boots, another a pair of Hoby's best tops over white cord pantaloons; and as this last personage was considered the smartest of the group, my opera hat was seized upon by him to crown his attire. So motley a group was never, perhaps, before exhibited; for as I had not a wardrobe ample enough to clothe forty men, each had only a part of it, and this contrasted so strongly with the part of his own which he was still obliged to retain, as to make him look like the centaur, human above, brutal below, or *vice versa*.

I must not omit to relate to you here an incident of the serio-comic kind, which took place three days after my capture. I had in my possession a double flageolet, of which the construction sorely puzzled my barbarian keepers. They blew into it, and produced two distinct yet discordant sounds. After their severity towards me was a little softened, the sergeant asked me what instrument that was; I told him, when he presently requested me to play a tune upon it. Not being much of an adept in music, and certainly never in worse tune for it than at that moment, I begged to be excused, but in vain; the sergeant began by a request, and ended by a command that I should play the

flute. "Toca la flauta," said he, in rather a soothing tone at first; "toca la flauta," he added, a minute after, in one so fierce and peremptory as made my blood run cold. At the same time he laid his hand on the hilt of his sword in such a menacing way as overruled all further objections on my part. There, seated on the poop of the vessel, in my scanty Artigueño habiliments, was I fain to play to the satyrs, savages, and imps around me, among whom dancing to my music became a frequent amusement. But there are few evils without their corresponding alleviation in this life, and in the present case mine was to perceive that the intercourse brought about by an unskilful performance on a little reed had a softening influence on my captors. I can say that henceforward the only real inconvenience to which I was put by them was that of being obliged, at their pleasure, to "play the flute."

We reached the Bajada, where a *feu de joie* was fired on arrival of the vessel. I was then marched off under an escort of ten or twelve men towards the town, still in my Artigueño attire; and as I was ruminating, in melancholy plight enough, on what was likely to be my fate, and by what possible means I could get a knowledge of my predicament conveyed to my English friends, and, above all, to the commander of the English forces at Buenos Aires, whom should I see coming down the hill but an old and faithful servant, called Manuel! How happy that principle in our nature which gave rise to the homely adage that a drowning man will catch at a straw! The more deeply we are plunged in the abyss of despair, the stronger and brighter does the faintest ray of hope let in upon us appear.

Small in the scale of my present difficulties as the relief might seem which Manuel could afford me, I yet hailed his appearance as a reviver of that hope which had been fast dying within me. I felt unspeakable relief, as I was hurried past him by my guards, in being able to say to him these few words, "Fly to Buenos Aires, and tell them there what you have seen and heard."

Onwards I marched, never doubting that I should be

taken in the first place before the governor. I was mistaken even in this unenviable supposition. I was marched to the small and wretched gaol appropriated to the reception of murderers and robbers of the worst dye. There they sat, each upon the skull of a bullock, in chains, in nakedness, in squalid filth, and yet in bestial debauch and revelry. There was a fire lit in the middle of the floor amid a heap of ashes, which had been accumulating, apparently, for months. Around this fire there were spitted, for the purpose of being roasted, three or four large pieces of black-looking beef, into the parts of which already done the felons, with voracious strife, were cutting with large gleaming knives.

"Aguardiente," or bad rum, was handed round in a bullock's horn; and as the fire cast its flickering glare on the swarthy and horrible countenances of the bacchanals, their chains clanking at every motion of their hands or legs, the picture was truly startling.

Here again the reflection was forced upon me that happiness and misery are alike comparative terms, expressive of mental states; for, miserable as I had been on board of the vessel after capture, I felt now that that misery was enviable happiness when compared with the horrors, infamy, and degradation connected with my present companions and abode. Scarcely had I been introduced to my squalid abode when a yell of horrid welcome was set up by the prisoners. It was in vain that I tried to find a corner for myself. First one and then another pulled me towards the fire; they insisted on my drinking out of the bullock's horn, and then demanded, with one accord, that I should pay for some more of the same kind of nauseous beverage as they had just finished. I had not a farthing (I cannot say in my pocket, for pocket I had none), but a farthing I had not in the world. "No matter," said they, "the custom is invariable that every new-comer shall treat the older inmates; and although you should get what we want by the sale of your skin, have it we must and shall." Without further ceremony, they

stripped me of my Artigueño great-coat, and, tattered and wretched as it was, procured in exchange for it a large flask of spirita.

I was now left, like many of themselves, naked from the waist upwards, and for this night I found it impossible to sleep. I sat me down in disconsolate silence by the embers of the fire, and as I viewed the numerous skulls around me, I thought them, even though they had only in their time belonged to bullocks, no bad emblem of the end to which all created things must come, and especially of my own, which I scarcely wished should be deferred. I felt as if I had been plunged into the uttermost gulf of human woe, and I almost desired, as the only means of enabling me to support it, that my powers of reflection and what are commonly deemed advantages of education had been exchanged for the callous barbarism of the wretches by whom I was surrounded.

The day of a long, long night at length dawned. I called in the corporal of the guard, and entreated him, with all my powers of eloquence, to inform the governor of the miserable predicament in which I was for want of clothes. I begged him to say that I had a friend in the place who would furnish me with whatever I required if he (the governor) would only give his permission. I added that whatever I received in prison might pass under his inspection. Hours rolled away, and I received no answer, but towards the afternoon a sergeant entered with a coat, shirt, and stockings, which he said had been furnished by my friend, with the governor's permission. When I had dressed myself, for I was in all but a state of nudity, the same sergeant told me to follow him. I did so with not very comfortable forebodings, for I had been told a dozen times during the day that the Englishman (that was myself) would certainly be shot. The sergeant, however, conducted me to a separate cell, in which were a chair, a hide, and a jar of water. He told me his orders were to place me where no one should have access to me, but that my meals should be regularly sent in to me twice a day. So saying,

he took his leave, and, again thrown for comfort upon the resource of contrast, I was glad this time to find it in my favour. The solitude and clothing of to-day, as contrasted with the nakedness and society to which I had been doomed yesterday, made me once more think myself a comparatively happy man. Dreary enough was my cell, but still I was alone. I looked through the iron gratings upon the flocks of vultures and gulls which hovered over the dead carcasses of cattle all around, and truly I wished that, like them, I had wings with which to fly from my bondage, were I even, as a consequence, to live upon carrion. Not to protract this personal subject, I shall simply add that after eight days' confinement, and after a series of inquisitorial examinations, to every one of which, when I was called from my cell, I went as if I were going to the gallows, I was liberated.

There was nothing in my case which ingenuity itself could distort into criminality. Little, however, would this have availed me but for the prompt, resolute, and most opportune interference in my behalf of the Honourable Captain Percy, then commanding the British ships of war in the River Plate. From the moment that my faithful servant Manuel saw me in the predicament in which I was met by him, he gave himself no rest till he was riding post to Buenos Aires. He performed the distance in an incredibly short time, and no sooner had he delivered his plain, unvarnished tale than every Englishman in the place, and Captain Percy at their head, was roused to indignation and moved to compassion by the account. A brig of war was instantly despatched to General Artigas's headquarters at Paysandú, with one of those peremptory communications from the British officer in command which so often characterise our naval captains when they know they have a good cause in hand, the safety of British subjects to ensure, and the inviolability of British rights to sustain. The letter was to this effect:—

MOST EXCELLENT PROTECTOR—A British subject, Mr. J. P. Robertson, sailing under my licence, and under that of the constituted authorities of the country, ratified by your own sub-

ordinate, Governor Candiotti, has been seized, most inhumanly treated, and finally imprisoned by persons acting under your authority. I require and demand, as a first step, and unless good cause be shown to the contrary, his instant liberation, as well as the delivery to him of his property; and unless this, my application, be complied with, I shall forthwith proceed to make reprisals of property under your flag.—I have the honour to be, etc. etc.

(Signed) JOCELYN PERCY.

This letter, delivered at the headquarters at Paysandú by a weather-beaten lieutenant (the present distinguished Captain Kirkwood), with a bold air and an uncompromising cocked hat, would of itself have brought General Artigas to his senses, but its effect was irresistible, having been delivered not twelve hours after Artigas had received from his own Governor at the Bajada the process instituted against me, from not a part of which could the remotest criminality be either proven or inferred. Instant orders were despatched for my release, and for the restoration to me of my vessel and property, but before these could reach the Bajada another messenger, sent by Captain Percy overland, by way of Santa-Fé, had penetrated to my lonely cell, and in company with the Governor, Hereñú, now rather trembling in his shoes, proclaimed to me that I was once more a free man. By this latter messenger Captain Percy had sent to Hereñú a copy of his letter to Artigas, and so alarmed was the village despot by a contemplation of the possible consequences of his atrocious, and as it turned out to be, unauthorised act, that he lost not a moment in his endeavour to repair the gross misconduct of which he had been guilty. Next day General Artigas's own order for my liberation arrived, and having already too long detained you over the dismal details of my story, I shall not here prolong the subject, but request you to accompany me in those feelings of lively and indescribable delight which did take possession of my innermost soul upon a transition from the suffering of all that is horrible to the enjoyment (by contrast doubly enhanced) of most that is dear to man. I was restored to life after having numbered

myself with the dead. I was restored to liberty after having resigned myself to imprisonment, and I was restored to relations whose only further tidings of me, I had made up my mind, would be borne to their ears by my funeral knell.

What I have yet to unfold of this story I must defer till I next write. You will then see the extraordinary effects produced in the mind of Francia by these events, the not less violent and uncompromising breach they produced on his part between us, and, as the consequence of it, the sudden and irrevocable banishment of my brother and myself from Paraguay.

Explanatory Note by W. Parish Robertson

To the British Commander Francia had looked for an imperious order to give up the arms to the mighty and puissant Dictator of Paraguay, and my brother, he had expected, instead of going to Buenos Aires, would have flown to Asuncion to pour forth the expression of his grateful admiration of the wise and spirited conduct of his Excellency in this affair.

On seeing me enter he stood still, and, turning towards me abruptly, commenced in this way. "Señor Don Guillermo, you inform me that the arms are not to be given up, eh?" "I am sorry to say that is the fact." "And pray," demanded Francia, "why do not the British Commander and the Consul insist on my property being restored?" "Because," I replied, "the arms were considered material of war, and in these cases the British Commander abstains from any interference, as I think your Excellency knows." "I know of no such fooleries," retorted the Dictator peevishly. He then rose up in great wrath and, "... Look you, Mr. Robertson," said this self-constituted expounder of international law, "your brother, in the first place, and yourself, in the second, have been kindly received in this republic, and left to trade to and from it to any extent you pleased. I have freely permitted British commerce, and I have sought, as you know, to open up to your nation a direct intercourse with this rich country. And behold the payment which I receive. When I order the articles I require, I am told that your authorities cannot guarantee a free trade in arms. When my interests are to be consulted, I am told that what is in-

tended for my republic is to be left to the mercy of marauders and cut-throats, while British officers scandalously overlook my just claims on the gratitude of Great Britain. Know, then, that I will no longer permit you, or your brother, or any other British merchant, to reside in my territory. If you cannot guarantee to me a free trade in arms, be assured that I will not concede to you a commerce in English rags. See," said he, "what your brother has done! He has trafficked with the vile Alvear for arms against the blood of Paraguayans! He has offered men for muskets, he has dared to attempt to sell my people! Let him beware! Let him at his peril tread this republic! Write to him never to set foot on it again! And as for yourself, depart immediately with what you have. The world shall still know that, whatever the provocation, justice and leniency towards neutrals preside over the counsels of Francia." I replied: "I bow to your Excellency's decision that I now should leave the republic, but I trust you will give me time to wind up our affairs, and permission to take away in produce of the country the property which I have under my care, and for a considerable part of which I am to others responsible." "How long," demanded Francia, "will it take you to wind up your affairs, and ship off your property?" "Two months," I answered. "Very well," replied the Dictator, "in two months from this day, or sooner if you can, you will leave the republic."

*John Parish Robertson's Return to Paraguay, and last
Interview with the Dictator*

Scarcely had I set foot on my way to Asuncion in the territory of Paraguay when I was met by a reeking courier, whom my brother had despatched in order to prevent my leaving Corrientes. Judge of my surprise and indignation when the following letter, written by my brother only two days before, was put into my hands by the agitated and worn-out bearer of it. Dismay was painted on his face as he delivered his credentials, and for a moment it took possession of me as I read thus:—

MY DEAR JOHN—I have just returned from an interview—on his part a most stormy one—with the Dictator, and I lose not an instant in despatching our courier with the fatal tidings I have to communicate, and in the fervent hope that he may reach Corrientes in time to prevent your taking the now perilous step of coming to Paraguay. We are both proscribed men, and instead of your coming to join me here, I must very shortly, in pursuance of my sentence of expulsion,

join you at Corrientes. Once more, come not up here, and be assured that I shall do everything of which the exigency of the case admits to render the inconvenience and loss of so suddenly breaking up our establishment as small as possible.—Yours, etc., W. P. R.

Not daunted by my brother's warning, and determined to tell my own unvarnished tale to Francia, I did proceed onwards to Asuncion. I felt so strong in the truth and innocence of my case, that I would not allow myself to believe that even so cool a tyrant as the one I had to deal with would dare to push his measures of hostility beyond the step he had already taken of ordering my brother and myself, at a very great sacrifice, to quit the republic.

My brother thought otherwise, that there was no conceivable violence to which the Dictator might not resort, and the uneasiness and anxiety of the former were augmented in a ten-fold degree when he saw me make my appearance under the corridor of our dwelling. He importuned me still to return, and not to hazard an interview with Francia. It was in vain; my mind was made up, and I resolved to wait upon him next morning at his palace. In such a state of things did my brother and myself sally forth to meet the tyrant, now our inveterate enemy, in his own palace. Contrary to the freedom with which I had always been admitted, and to the little ceremony with which I had before been introduced to the Dictator, I was now stopped at the portal till the sergeant of the guard announced me to his master. My brother and I were then marched into the audience chamber, escorted by three soldiers, and there, like a lion in his den, stood Francia, his eyes kindling with fire and fury, and every feature knit into an expression of the utmost severity and anger. "What," said he to me, without further prelude than a scowl, "what has emboldened you to come into my presence after receiving express orders from me not to dare to set your foot upon my territory?" "I was already, sir," I replied, "in your territory before I received that harsh mandate, and if I had received it sooner I should have found nothing, upon a review of my conduct, that would have rendered me either ashamed or afraid of facing you. On the contrary, I thought all I had suffered and lost on your account would ensure for me a very different reception from that I now experience." During this short reply the Dictator stood biting his lips, and refrained by an evident effort from interrupting me. At length he burst forth in this wise: "The letter—the letter, sir, the letter; what have you to say to that?" "That I knew nothing of its con-

tents, and still less authorised either them or the use by Alvear of my name." "You lie!" said he. "It is not a lie, my Lord Dictator. If you will consider, that the letter of which I was the bearer should have fallen into the hands of Artigas and been . . . by him used in the way it has, is your misfortune; but it was no more my fault that it was yours, and to punish me for it, as you threaten to do, is as cruel as it is unjust." To this point was I heard, and the Dictator then interrupting me spoke, with a vehemence which I had never seen paralleled, the words which follow. "Look ye, sir, see that at the expiration of forty-eight hours you are no longer to be found in Paraguay, or beware—beware of the consequences!" My brother was so apprehensive of some fatal result from this interview that I the more willingly acceded to his request to bring it to a close, and he lost not a moment in zealously withdrawing me for good from the presence of the tyrant. I never saw him more. As my brother and I returned from the palace, the fact of my decreed banishment and of Francia's irrevocable displeasure being now matter of notoriety, we were permitted to walk along the nearly solitary streets without a single salutation. Our most intimate friends passed us unnoticed; our acquaintances took the other side of the way, or shut themselves up in their houses till we had passed. Had we been infected by the most contagious plague we could not have been more sedulously shunned. But this was not to be wondered at. A nod to us might have ended in banishment, and a shake of the hand conducted the presumptuous caitiff who offered it to prison. One faithful servant alone refused to quit me. My dog retained his fidelity, and my brother his affection. All the rest was one dreary exhibition of friendship gone, intimacy dissolved, kindness grown callous, hospitality chilled, and mirth and good-fellowship awed into silence and suspicion.

I could have no regret in leaving such a place under such circumstances; and once more loosing my little bark from the now inhospitable city of Asuncion, I glided gently down the magnificent stream of the Paraguay with the same crew who had been witnesses of all my sufferings at the hands of the soldiers of Artigas after they took possession of the *Inglesita*. Of the horrors which awaited me on my arrival at Corrientes, for which place I was now sailing, you must be informed in another letter.

Like the dove sent out of the ark it seemed impossible for me to find a resting-place for the sole of my foot. I had been able for some months to pick up no token to show that the

waters of bitterness had departed from my soul. In homely phraseology, I seemed ever to be out of the frying-pan into the fire. Nor could I reach that consoling point referred to by the woman with respect to her eels, when she said they were accustomed to the process of being flayed, and therefore thought nothing of it.

I had been pretty well inured to hardship for some months, and yet I thought each succeeding process to which I was exposed the more objectionable on account of its repetition.

J. P. R.

Thomas Fair, Esq.

Francia's Opinion of English Merchants

"This is the way," said he, on one occasion to an English merchant, "that you hucksters of rags vend your unsound and deceitful manufactures over the world. The Jews are cheats, but the English are downright swindlers. With your labels and your tickets and your gilt finery upon your goods, your colours that are 'warranted fast,' and fade upon a first washing, you are the veriest mountebanks and pedlars that traverse the earth.

"There is nothing noble in your souls; for filthy lucre, filthily gotten, is the rotting disease of your hearts' core. Look ye, Mr. Merchant, for these ten boxes of cotton platillas,"—that were spread out in the Dictator's audience chamber,—“for which you asked me a shilling a yard, you shall have sixpence; and think yourself well off that I do not send you to some of the Paraguayan looms (no doubt you know how to handle a shuttle), that you may there learn how to make honest cloth. I am not, Mr. Pedlar, like my countrymen to be caught by fine outsides, quack commendations, or the nick-nackery of packing up your flash wares. If you think that because Francia is a Dictator he cannot look after his own affairs, you are a little out of your calculation. Go about your business; and the next time you come to Paraguay with linens, bring them from honest Germany.”

CHAPTER X

INCIDENTS IN THE EARLY COMMERCIAL CAREER OF JOHN PARISH ROBERTSON—*Continued*

Hail, social life ! into thy pleasing bounds
Again I come to pay the common stock,
My share of service, and in glad return,
To taste thy comforts, thy protected joys.
THOMSON.

Buenos Aires Society

IN 1818, when I began to move in Buenos Aires Society, although it consisted of native and foreign elements, yet it could scarcely be said that they were ever distinguished as such. They so amalgamated and ran into one ; they were so homogeneous in their character that they often seemed to form but one community, have but one language, and to be animated by one general national feeling. The English formed, in this case, a complete exception to their general rule of non-intercourse with natives in a foreign country, when they have a sufficient society among themselves. In 1818, and for ten years afterwards, it was so in Buenos Aires ; and having given you a sketch of native society at that time in previous letters, you would not have a just view of the whole if I said nothing of the foreign. But it is not quite so easy for me to describe the English as the Porteño families which stood at the head of our society. Those who contributed most to stamp it with a frank and open character, which formed its leading charm, are indeed scattered, and I am not sure that I shall have

their sanction in introducing them to the notice of my readers, even though that be in the way of praise. I may have a note of remonstrance, dated Regent's Park, from Mrs. Dickson if I mention her as the leader of English *haut ton* at the "Quinta"; another from Mrs. Brittain, despatched from Blackheath, complaining of my unparliamentary conduct in not having given previous notice of my intention here to record her pleasant parties and agreeable tertulias at Waterloo. Mrs. Fair, the amiable partner of a gentleman of whom we have already had occasion to speak, might beg of me from Edinburgh to omit her name in the second edition. Mrs. Cartwright, to whom, under a different name, my readers have already been introduced in former letters, might, from Frankfort-on-the-Main, express her doubts as to the policy of my going over such tender ground as the relative claims of herself and her friends to pre-eminence in the walks of fashion; and even my own relative Mrs. M'Kinlay, and my friend and connection Mrs. Barton, might protest from Buenos Aires against my referring now to the happy bygone days when we formed a united family, and looked on "M'Kinlay's Quinta" as almost our common home. Having thus, however, mentioned incidentally the names of some of our principal British residents at the time of which I speak, I may go on to say that the very pretty villa which Mr. and Mrs. Dickson occupied, stood on the north side of Buenos Aires, while the country residences of Mr. and Mrs. M'Kinlay and Mr. and Mrs. Brittain were at the southern extremity of the city. These three agreeable families were among the earliest to settle in the place; they were decidedly the leaders of English society, and they mingled more with the Buenos Aireans than did any of their successors. Mr. Fair married a sister of Mrs. Brittain in 1818, and in the following year Mr. Cartwright led Miss Postlethwaite to the altar, both of which events brought our society a happy and lasting addition. I myself followed these good examples, and by degrees we were reinforced by other newcomers, of whom I may have to speak should we advance to another series. If the married English society

of Buenos Aires was agreeable, that of the bachelors was very little less so. I belonged to it for three years, and the intercourse kept up with each other was really as if we had all belonged to one family. If there was not a community of goods, there was a community of dinners and dwellings. It was an understood thing that we dined at what table we pleased, without the formality of an invitation; and in fact, our doors at all hours were as much open to our friends as to ourselves. The highly irregular living of unmarried Englishmen during the first years of their settlement at Buenos Aires gradually gave way to the softening and humanising influence of female society, so that in 1818 or 1819 we had sobered down to a very well-conducted community. The two leading members of our bachelor society were Mr. R. Ponsonby Staples and Mr. John Macneil; and among the agreeable members of it were our personal friends Messrs. J. Buchanan, Robert and William Orr, William Cochran, Dr. Campbell and his brother William, William M'Cracken, A. Jamieson, John Watson, T. Eastman, and many others. At an early stage of the River Plate Independence there were very few, scarcely any foreign families of note, except English, resident in the capital. Yet we had for some time Monsieur Bonpland, the famous botanist, and Mr. and Mrs. Zimmermann, remarkably nice and pleasant Germans. Two or three English residents were married to Portefías—Dr. Colin Campbell, who became son-in-law of Don Francisco Escalada; Mr. Miller, who espoused the beautiful and amiable Miss Balbastro; Mr. Edward Lawson, the husband of Doña Encarnacion de Maria; and one or two others, including a universal favourite among us, Mr. W. W. E. Stewart, married to a Montevidean young lady. Our society was always enlivened, and very generally improved, by the British naval commanders and officers who succeeded each other on the River Plate Station. From 1817 to a period beyond 1820 we had First Commodore (now Admiral) Bowles, and then Commodore Sir Thomas Hardy, the late Governor of Greenwich Hospital, both much esteemed by all classes, native and foreign, and both

possessing, from their tact, good management, and moderation, much influence as public men. We found, with hardly an exception, the officers belonging to the frigates, as well as those of smaller vessels of war, great accessions to our general society.

Such is a sketch of some of the component elements of social life as I found it on my settling in Buenos Aires; and the specimens I have given you may be taken as a fair sample of the whole. Some of the early English residents were fond of the turf, and some tolerable racing, in our own English style, was got up by them; they had well-trained and good horses, with gentlemen jockeys to ride them; and these races were relished in the highest degree by the gauchos, surrounding chacareros, and estancieros settled in town. We exhibited also on one occasion to the astonished eyes of the "natives" a pedestrian feat which was long remembered with admiration by them. A friend having deplored at my own table that we lost in South America much of the mental and physical energy which we brought from our own country, that proposition was warmly combated, and the argument ended in our backing Dr. Dick, who was present, and who offered to walk twenty-four miles in six hours. In England it was thought this might be an easy task, but in Buenos Aires, and in the summer season, it was considered as impossible by the knowing ones, who in betting, all took the side of my friend that had argued for the enervating effects of the climate. The match against time, in sporting phrase, "came off" on a piece of level ground which we selected a few miles from town. Public interest was aroused, and a great concourse of spectators assembled, including all the English and many of the people of the country. Dr. Dick was and still is of very active habits, and of a fine elastic frame for walking. He got to the ground in a carriage and commenced his task about nine in the morning—in beautiful spring weather, clear and warm. He immediately gave proof that he was by far the best pedestrian on the ground. Two of the strongest, most athletic, and best made men on the ground (Mr. R. F. Staples and Mr. R. Carlisle) could only

keep pace with the doctor for three miles when they gave in, and no other person could keep up with him for more than one full mile. The result was that Dr. Dick accomplished twenty-four miles, with the utmost ease to himself, in five hours and seventeen minutes, and then walked one mile more to make all sure as to distance, which he did in twelve minutes more, concluding amid the cheers of every one on the ground. He was so little distressed that he joined our party in town immediately after dinner, and spent the evening in hilarity with several of our friends who had dined with me.

In Buenos Aires, and amidst society of the kind which I have briefly sketched, I passed my time very agreeably from the end of 1817 till March 1820; and although I have little to say of this intermediate space which can interest the general reader, I have yet one or two little matters upon which I may make a passing remark. The same friend and coadjutor who had shared my brother's fortunes in all his mercantile operations in the interior, now became his partner and my own in a more extended and general business with Europe. This was Mr. Fair, a gentleman of whom we have already had occasion to speak in high terms, and of whom we may safely aver that, as he was for twenty and more years one of the best known Englishmen in Buenos Aires, so he was one of the most respected and most esteemed.

With my brother, then, in England, and Mr. Fair in Buenos Aires, I sat down to resume my commercial career. For a few months, during which we were organising our business, I took up my abode with Mr. Fair at a well-known country residence which passed under the name of "Reid's Quinta." It lies on the low ground which skirts the river on the south side of the town, and is a tall and somewhat awkward-looking house, erected by a Scotchman of the name of Reid, who was a builder by profession, and who, having by his industry in his calling (for, like many others, he went out with no other capital) amassed a considerable sum, laid out most of his profits on this large house. Mr. Fair was Mrs. Reid's only tenant, and here on all holidays

throughout the year he entertained such bachelor friends as chose to partake of his hospitality. No invitation was either given or expected; it was truly Bachelor's Hall. The dining-room table was laid out for a large party, and all comers were sure of a hearty welcome, a capital dinner, and excellent wine. Mr. Fair was, strictly speaking, a popular man, not only among his own countrymen but among all classes of the people of the country; yet on one occasion he narrowly escaped becoming a victim to the cupidity of a band of worthless wretches, who are found in all countries. I must relate the incident.

Mr. Fair invariably went on horseback from his place of business in town to Reid's Quinta. He kept two spirited animals, of which he was very fond, and on one or other of them he was to be seen every evening on the "bajo" wending his way home. He was reputed among the people to be a man of great wealth; and an absurd notion grew up among some of the lower classes that all his riches were accumulated at Reid's Quinta. Under this persuasion a gang of villains determined to attack the house. They laid their plans cautiously and leisurely; they made themselves well acquainted with the premises, and ascertained the number and class of inmates with whom they were likely to have to cope. Their resolution was to murder those within who offered resistance, and, after ascertaining where his treasure lay, to take the life of Mr. Fair himself. They were sixteen in number, bold, daring, and unflinching men. Happily, however, one of them, who owed some obligations to Mr. Fair, repenting of the part which he had agreed to take in the diabolical plot, went to him and disclosed the whole affair. Information was immediately given to the police, and, under the express orders of the Chief of that force, the burglars were left to follow up their plan in ignorance of their designs having been revealed. During the day on which the conspirators had fixed for that purpose, the police Chief had several of his men, in plain clothes, but well armed, introduced at different times into the house. These were so disposed as to command the staircase from the upper

part of it, and the inmates of the house were also armed and ready for the attack. The burglars did not make it on the evening they had proposed, but the Chief kept his men in the house, feeling certain that the visit would be paid. And so it was; for next night, towards twelve o'clock, the gang cautiously approached the house from the back part. The access was purposely made easy for them. They soon obtained an entrance, ascended the staircase, and, while many of them were upon it, the order was given to the police to fire. In a moment (it was all dark) a volley was poured in among the robbers. It was wonderful that none of them were killed on the spot, but still more so that, although some of them were wounded, they made such a precipitate retreat in different directions as all to get clear off. The police, considering, I suppose, that the gang was sufficiently punished, made no strict search after its members, and on their side they never again made any attempt on Reid's Quinta.

Four or five months after my arrival in the capital, Mr. Fair shut up Bachelor's Hall, and became a married man. He married Miss Harriet Kendal, sister of the two young ladies who came out to Buenos Aires in the *George Canning*, and one of whom became Mrs. James Brittain, while the other was married to Mr. John Ludlam, both members of our River Plate community. Mrs. Fair, whose many virtues and amiable disposition have won her golden opinions wherever she has gone and made her justly dear to all her immediate friends, became a great acquisition to Buenos Aires society, which for many years she adorned.

Mr. Fair took up his residence in town, and his lady had soon a very serious charge on her hands. In South America and in many other foreign places, business is not conducted as in England. The whole establishment is under one roof, the heads of the house and all the clerks living together, having one common table, and the counting-house and warehouse being in the same building as the dwelling-house. The whole forms one family, and the arrangement is advantageous for the young gentlemen employed in the business as keeping

them in good society and in good order, which, were they, as here, in lodgings, could never be done. Heads of houses, however, who were married, chose often to retire to a country house, leaving a junior partner or a responsible head clerk to manage the town establishment. Mr. Fair at the commencement placing himself at the head of ours, I, as a matter of course, took up my residence with him. As our mercantile establishments in Buenos Aires differed in their arrangements from those of England, so business itself was often much more erratic in its course than we find it here in the "City," of which I will give one or two examples taken from our own affairs. Soon after we commenced, a vessel with a valuable cargo of linens arrived from Hamburg to our consignment. We had then a ruinous tariff in action, with a venal Government, and the consequence was an unbounded system of contraband carried on by native merchants and others. We ourselves could have nothing to do with smuggling; but how to dispose of our cargo of linens on the honest principle of paying the duties without a ruinous loss to our friends, was a problem not easily to be solved. While we debated our difficulty a native merchant came in and offered, under unexceptional guarantee, to land the cargo for us for one half the duties. But this was smuggling, and we could not accede to the proposal. Our friend then offered to purchase the cargo on board, receiving it in lighters in the usual and legal way. This was all correct, so the bargain was immediately struck. The goods becoming his, we had of course no right to inquire what he did with them after he got them from on board. A few days afterwards this gentleman asked me to ride out with him next morning before breakfast, which I did; and then, when we were a league from the town, he pointed out to me, to my no small surprise, a number of carts loaded apparently with grass, but under which lay a multitude of pieces of German linens, sheetings, and other manufactures, part and parcel of our fine cargo by the *Palmyra*. I could scarcely look at them without a twinge of conscience, or without feeling that I had made myself *particeps criminis* in the affair.

Nothing could be more capricious and wrong-headed than some of the fiscal and commercial regulations enacted from time to time by the Buenos Aires Government. One of the latter, in 1818, was a total prohibition of the exportation of cured beef, known by the name of "charqué," and consumed to a vast extent by the negro population of the Island of Cuba. The article forms now, in fact, a great trade between Buenos Aires as well as Montevideo and the Havanah; and the preparation of the beef in the two former places gives employment to a large industrial class as well as to a good deal of foreign capital in the country, producing altogether an income of magnitude to the respective provinces. Now, how such a trade could ever come to be prohibited is as unintelligible as would be the forbidding in this country of the manufacture of cotton goods. But prohibited it was, and nobody seemed to think it anything out of the way to embargo the industry and capital of the country. Under this hiatus in the jerked-beef trade a large vessel came out to us with orders to load her with the produce in question and send her to the Havanah. We petitioned the Government for a license, but in vain. We represented, in every way our ingenuity could suggest, the unqualified evil which sprang from prohibition, the unqualified advantages which must flow from a free trade. It was all to no purpose. "No hay lugar" (it cannot be conceded) was all the answer we got to one petition after another; and we began to despair altogether of opening the eyes of the Executive to its own and no doubt to our interest, *in re*, jerked-beef. One day, however, as I returned from one of my fruitless journeys to the Secretary of State's office—it was about dinner hour, half-past two, very hot, and the streets nearly tenantless—I heard myself called from the opposite side of the way, and on looking round saw a young man beckoning me to enter a shop nearly closed, like all the others during the hours of siesta. I crossed the street, and entered the shop. Lounging at his ease on the counter was a jolly, good-natured, but gentlemanlike person, in the undress which dinner calls for

in a warm climate. He was apparently waiting for a summons to attend to what Dr. Johnson designates as the most important business of a man's life. I recognised in the personage before me the *primer oficial*, or first clerk of the Secretary of State for the Home Department. "Now, Mr. Robertson," said he, with an easy nod, "I know whence you come, and what you have been about. You have been to the Government House, and you want a special license to load a cargo of beef. Well, send us in a dozen of your good old port here, and you shall have your license." I nodded assent, withdrew, and—led away by considering how little could be lost, and how much could be gained by the transaction—I became an agent in "bribery and corruption," and "treated" the first clerk to two dozen of prime old port.

Whether my port-wine friend, the first clerk, knew that the higher powers had already granted our prayer, or whether he himself was the Board of Trade and determined the questions which were mooted by the commercial body of the country, I will not venture to decide; but *de facto* I know that three days after I was guilty of treating, our license was put into my hands duly countersigned by the "Ministro del Interior." The two dozen of port, like the wonderful goose, laid many golden eggs. The large vessel employed earned a famous freight. We paid to the manufacturers of the beef, which was about to rot in their galpones, about fifty thousand hard dollars—all clear gain to the country. We made an excellent commission for ourselves; we paid a considerable amount of duty into the Custom-house, augmenting *ad hoc* the revenue of the State; the Havanah planters were enabled to give good food to their slaves; and our constituents, who ordered the cargo in question, made a clear gain by the speculation of at least eight thousand pounds sterling, and were thus encouraged to follow up an active intercourse with the Republic and to employ an augmented capital in its trade. From all which premises this deduction may safely be drawn: that if governors and legislators were not so

wofully self-blinded as they everywhere are to the beneficial workings of an unshackled commerce, the world at large would be in a more prosperous state than it now is.

At this time circumstances arose which led me to a sudden determination of visiting my native country. In fact, my close intercourse with Mr. M'Kinlay's family had shown me how much my felicity would be increased were I permitted to become a member of it. I had the happiness to be accepted by his oldest daughter, and her parents approved of the union; but before settling down as a married man, perhaps for many years in South America, a desire to see my friends and relatives at home, as well as a necessity to arrange several business matters, determined me to make a flying visit to England. There lay in our roadstead a fine East Indiaman, called the *Aberdeen*, commanded by a Lieutenant H——, of our navy, a warm-hearted man. He wanted, before proceeding on his voyage, about a hundred and fifty tons of freight, which I agreed to give him without delay, and to sail with him as passenger to England. I made my bargain on the 6th, and on the 22nd March 1820 we were ready to put to sea. We embarked on the 23rd, had a pleasant run home, but as we approached England the weather was very boisterous, and we could make no observations for two or three days. When, according to H——'s reckoning, we were nearing St. George's Channel, the wind was blowing a gale, we made no land, yet kept running on; and such was the precision of our commander's navigation that within half an hour of his calculation we at midnight made the light he expected in the Channel, the first land or landmark we had seen from the time of our leaving the Plate.

My determination to visit England was so closely followed up by my departure from Buenos Aires that no immediate opportunity offered by which I could advise my brother of my intended trip. I was, therefore, the bearer of my own news; and when I arrived in Liverpool my friends at home not only thought I was still at the River Plate, but they had not the remotest idea of seeing

me for some years to come. On landing from the *Aberdeen* I drove to my brother's house in George's Square, then, though now no longer, a fashionable quarter of Liverpool. It was about six in the evening of a very hot day in the middle of June. On knocking at the door it was opened by a man-servant, who on seeing me started as if he had seen an apparition, and on my speaking, his confusion evidently increased. The fact is, my brother and I were, at that stage of our career, constantly mistaken for each other,—first, from a similarity of personal appearance, confirmed, secondly, by an *absolute* identity of voice. So honest John, the man-servant, having just seen his master fast asleep on a sofa in his library, was greatly inclined to take me for his ghost, in which belief he was much confirmed by seeing me unceremoniously glide past him and walk upstairs.

When I ran into the library and began to shake my brother out of his siesta, the bewilderment of the master was even greater than that of the man. He could not persuade himself that it was not a continuation of his dreams. In fact, there lay on his writing-table finished packets, as well as a half-finished letter, addressed to myself, all intended for a vessel to sail the following day for Buenos Aires; and "Don Juan" seemed sorely puzzled for a moment in his endeavour to find out whether he had been transported to the River Plate, or Buenos Aires had come across the Atlantic to give him the meeting in England. It was really a pleasant meeting, and I do not know that I ever enjoyed anything more than the amazement and excitement caused in my brother's household by my sudden and unlooked-for appearance. We spent the whole of that night reviewing our mutual proceedings since we parted in Buenos Aires in 1816, making arrangements for the present and projects for the future. It was determined that I should immediately proceed to "drum"¹ for a handsome cargo of goods in Manchester and ship myself with them for my old headquarters, Buenos Aires. Resolving also to extend our sphere of action to the shores of the Pacific, in South

¹ "Drumming" means soliciting consignments on commission.

America, we further covenanted that my brother should break up his establishment in Liverpool and proceed, as soon as possible, to establish a house in Santiago, the capital of Chile. After seven years' absence from home, and with the prospect of returning for twice that number of years to a distant foreign land, it may be supposed that I might have given a few months, at least, to my family and friends in my native place. But business in England is all-imperative, and a still more powerful agent than even business impelled me onwards to a quick return to Buenos Aires. On getting back there I was to change my status from a useless and insignificant bachelor to that of the dignified and important married man; and, of course, I was all anxiety to return and enter on my new estate. I propose just to sketch, as rapidly as I can, what I saw and what I did during my stay in England and Scotland, and then my readers will judge if there be another country on the face of the earth where so much can be accomplished in so short a space of time as in our own country.

I rested for a couple of days in Liverpool where I got introduced to many of the merchant princes of that emporium, and then proceeded to make the acquaintance of the more substantial, though less dashing, capitalists and manufacturers of Manchester. Here I was so well received that my "drumming" became easy work, and many looms were soon set to work to produce the exact sort of goods which I recommended. After some days spent in the necessary process of canvassing friends, and leaving at last all quite arranged for my forthcoming cargo, my brother and I took mail for Bath, where I spent some days *en prince* with our old patron and relative of Pultney Street. We visited Bristol and the surrounding country, and then posted off to London, where we landed at the Bedford Coffee-House, under Covent Garden Piazzas, then, as I believe now, a somewhat fashionable and dear hotel. When I went abroad next morning I contrasted, in my mind's eye, the streets and people of the mighty metropolis with those of Asuncion and Corrientes, and I was amazed and

bewildered on contemplating man—the same genus—under such widely different aspects. I hurried through the sights and the public resorts, drove about the parks, admired the noble invention of cabs,—for even then there were no omnibuses, and a steamer was scarcely to be seen,—and stared at the gas-lamps. In short I whirled about, and at the end of a short time, with my brain half reeling under all that it had been obliged to take in, I started once more in the mail, in a northerly direction, leaving my brother to return to Liverpool to accelerate our mercantile movements there.

I proceeded to Leeds, and was kindly received by the Messrs. Gotts, the great chiefs of our woollen manufactures in Yorkshire. I went to York, just to have a peep at the Minster, and then hied me on to my native land. My imagination had been at work, during seven years of absence, in heightening all its natural beauties and all its moral and intellectual worth, while, as always happens in such cases, I had gone on gradually throwing into the shade its less agreeable features, till they had become altogether invisible to my mental eye. When I came, therefore, to an actual view of Scotland after travelling over some of the finest parts of England, my national feelings had, at first, to sustain many rude shocks. Comparisons are odious, and I therefore will not here draw them, but content myself with saying that since 1820, although my feelings have continued as national as ever they were, I think I have been able to take a more correct view of my native country, as compared with others, than I had done before that period. I am greatly mistaken if we Scotch would not have much more justice done to our native land could we temper with some impartiality and judgment that love of country, or rather enormous national vanity, which prompts us to demand such large concessions on every point in favour of Scotland.

I was bound for Glenesk. The nearest point to which the mail could take me was Musselburgh, a small fishing town six miles from the capital. Here I arrived at twelve o'clock at night, and the mail put me down at the door

of the principal inn, the fashionable name of hotel not having as yet penetrated to unsophisticated Musselburgh. After thundering for nearly a quarter of an hour at the door, it was opened by a "barefit-lass," who, half asleep, rubbed her eyes, and was anything but tidy in her person or winning in her looks. We got my luggage into the house, and the "lass" looked very impatient to get to sleep again. But I, feeling more hungry than sleepy, wanted to coax her to get me a little supper. "Come," said I, "you surely won't turn me off to bed without either meat or drink; pray let me have something to eat." The lass looked at me with angry surprise. "Lord hae a care o' us!" said she; "wha d'ye think's gaun to get ye a supper at this oor o' the nicht? It's twal o'clock." "Hoot! woman," I responded in the vernacular, "I'm sure ye wadna send a Scotchman awa to his bed withoot his supper, whan he's come seeven thoosand mile to look for yin." This appeal had the desired effect. The "lass's" face was immediately lit up with a good-humoured smile. "Od," said she, "I thocht ye were an Englisher, an' ye ken they're unco fashious sort o' folk. But sit doon" (she showed me into a parlour) "an I'll get ye some ham and some cheese and breid, and onything to drink that ye like." I got a comfortable supper, thanks to my Scotch dialect, and next morning at eight I was in a post-chaise, urging the post-boy to get quickly to Lasswade. There I stopped at a pretty little cottage on the banks of the Esk, and in a moment after I was first in the arms of the old lady, my mother, and then embracing the young ones, my sisters. Those who have travelled, and returned after years of absence to their happy home, know all the joy of the first meeting; and those who have not so travelled and returned, I advise to do so, for by this means alone can they know some of the most delightful sensations which are permitted to our nature. As I wandered through the lovely scenery which lies between Dalkeith, Lasswade, and Roslin—they were all scenes of my own early youth—every inch of the ground was familiar to me; and as I strolled along the romantic banks of the Esk,

or wandered through the woods of Hawthornden ; as I again revisited Roslin Chapel, one of the most beautiful of our Gothic ruins ; as I retraced the scenes of my boyhood, visited Dalkeith School, where for five years I had occupied a place on its forms ; as I thus occupied myself for three days, accompanied by those who had shared my early affections, now only strengthened by time as they had been hallowed by absence, I was amply repaid for every toil I might have undergone, every peril I might have encountered, every privation I might have endured : they were three of the happiest days of my life. We had spent one month of unalloyed happiness together, and it may easily be imagined that the parting was a formidable affair. I travelled to Glasgow so sadly, after the recent loss of my companions, that I saw nothing of sufficient interest to rouse my attention till I got to that great emporium of our cotton and other manufactures in the north. There I was immersed for a short time in business during the day and called on to drink double deep potations of punch during the night. But this not suiting my head, unaccustomed to the fumes of Jamaica rum, even though qualified with the finest West India limes, I set off after a couple of days for Liverpool, where my brother was anxiously expecting me to join my loaded barque, now ready for sea, and having a cargo of goods, two-thirds of which had been manufactured for me since my arrival from Buenos Aires.

From the day that I landed in Liverpool till that of returning to it to take my departure for the River Plate, just forty-two days elapsed, and I often look back with surprise on the amount of business and pleasure and travelling which I was able to cram into these six weeks. I went over 1500 miles of ground, spent twenty days with my friends in different cities and towns, and half as many between Liverpool and Manchester in attending to general business, as well as in ordering and selecting from thirty to forty thousand pounds' worth of goods, to be taken abroad on account of thirty or forty persons on consignment. I transacted business besides in London, Halifax

Leeds, Perth, Paisley, and Glasgow, and I saw much of the finest scenery of the country, extending from Somersetshire in England to Perthshire in the Highlands of Scotland. All this was compressed into six weeks, and I feel assured that in Great Britain alone could such an aggregate of affairs be got through within an equal space of time. And be it remembered that in those days we had neither steam-boats nor railways, the great agency by which I effected my locomotion when on business having been night travelling by the mail.

I was anxious to keep up the "go-ahead" system by sea as by land, and therefore we chartered a beautiful schooner called the *Antelope* for my return voyage, her sailing qualities being of the very first order. We had a very boisterous passage, and what was a deal worse, we had an ignorant and incompetent skipper. We were twice in the utmost peril of being totally lost. Notwithstanding all our bad weather and wretched navigation, we arrived in the outer roads of Buenos Aires, after a passage of sixty-five days, which a clever skipper would undoubtedly have made in five-and-forty. My friend, Captain Falcon, commanding one of our vessels of war, landed me, as our own boat could scarcely "live" in such a sea as was then running, and after an absence of less than seven months I again found myself surrounded by many friends in old "Buenos Aires." And there I leave myself for the present; meantime you know with what pleasure I record myself once more as your affectionate friend, W. P. R.

John Parish Robertson's Letter to General Miller

LONDON, 1842.

My brother, having sailed with a valuable cargo, as mentioned in his last letter, was speedily followed by me in a ship three times the size, chartered to go round Cape Horn. The vessel in which he sailed glided through the deep with the rapidity of a dolphin, and soon reached its port of destination—Buenos Aires.

On breaking up my household establishment in Liverpool,

I took with me all my domestic goods and chattels, my English servants, and several young gentlemen in quality of mercantile attachés. Knowing so much of South America as I did, I was resolved to carry with me as many of the elements of English comfort as I could, especially as I was bound for more distant parts (Chile and Peru) than any in which I had yet been. The mercantile affairs of the house in Liverpool I left in the hands of two brothers, Messrs. John and Richard Hancock, and we had agencies also in London and Glasgow. Every possible measure was taken to lay the foundation of prosperous and extensive establishments in Santiago, the capital of Chile, and in Lima, the capital of Peru. Our affairs in Buenos Aires were prospering in the hands of my brother, and so our connection stretched, we may say, from Paraguay to Corrientes, from Corrientes to Santa-Fé, from Santa-Fé to Buenos Aires, and it was now intended to complete the chain, round Cape Horn and across the Andes, by the formation, under my own eye, of the contemplated establishments in Chile and Peru.

My imagination was buoyant with the prospect of visiting the countries in which the Incas had flourished, Pizarro fought, and Ercilla sung his magnificent Araucana. Then to cross the Andes—those stupendous monuments of Almighty power—to see the wild guanaco bounding from mountain to mountain, or skirting its almost perpendicular midway height; to see dark lakes in the silent seclusion of nature, shut up in basins formed by vast pyramidal piles of earth, thousands of feet above the level of the sea; to behold here the arid ascent, a day's journey to its cloud-capped and snow-covered apex; to see, far, far beneath, the foaming cataract, and hear the thunder of its roar; to descend anon from the Cumbre into the romantic and wooded passes which conduct to the fruitful and umbrageous valleys of Chile—the thought of all this both charmed and warmed my imagination, till I began to think every day of our voyage in the *Cossack* a week, every week a month, and every month a year.

At length we reached the River Plate, and I was landed at Buenos Aires, where I once more met my brother, and from whence I proposed again to cross the Pampas, not now in the direction of Paraguay, but in that of Mendoza, *en route* for Chile. I only stayed a few days for refreshment at my brother's country house, making occasional visits to the counting-house. They were short, but sufficient to show me that all was going on prosperously. The *Cossack* then sailed, with all my establishment, for Valparaiso, and taking, after an absence of

now four years from South America, to my old Pampa habits, I started off, under the halloo of the postilions, in my old hide-and-thong-bound carriage, accompanied by a large "posse comitatus" of Spanish and English friends, to the first post-house. Foremost, as principal outrider, on his "caballo blanco," went Don Felipe, scampering, capering, and making frequent appeals to the "chifle," or silver-tipped horn, which dangled at his saddle peak. We all parted, half merry, after dinner, my friends on their return to Buenos Aires, and I to make another post or two in advance towards Mendoza. Here, for the present, I bid farewell to you and my readers, faithfully promising, if they give me encouragement, to prosecute, in another series, my adventures and observations on the most interesting of all the countries I have yet visited—Chile and Peru.—Yours, etc.,

J. P. R.

We have lingered over the very interesting letters of Messrs. John and William Parish Robertson, published more than half a century ago, and so long out of print, that the pleasure of reading them must have fallen to the lot of very few of the present generation. It will, we think, be generally admitted that the extracts we have made from the letters show, in the authors, a moral and intellectual calibre of no ordinary stamp, and that the language and thought to be found in them place them on a very high level of literary excellence. We shall not lay ourselves open to the charge of hero-worship, although we do feel that the spirit and conduct of the heroes—courage, fortitude, and intrepidity—were often displayed by them in a remarkable degree during their commercial career in Paraguay, and in other States of South America. The lights and shades of romance have been abundantly apparent in their life-drama during an eventful period of anarchy and despotism, and the almost tragic scene on board of their own ship, the *Inglesita*, when John was twice carried on shore to be shot, and his life was saved only by the intercession of an Indian bandit, could scarcely be surpassed for its thrilling interest by the most exciting incidents of modern or mediaeval romance.

We now take leave of them at the meridian of their

commercial success, and in the full fruition of their hard-won possessions. But—

Who thinks that fortune cannot change her mind,
Prepares a dreadful jest for all mankind.

We have already witnessed the failure of their later enterprise in South America—the Monte Grande colony. The race is not always to the swift, nor the battle to the strong. Notwithstanding their true Scottish tenacity of purpose to do “the right,” they failed, but as truly representative Scotchmen they claim our highest admiration.

The following concise biographical sketch of Messrs. John and William Parish Robertson is taken from Mr. M. G. Mulhall’s important work on the *English in South America*, and inserted in our records with the author’s kind permission :—

One of the most remarkable Englishmen who visited South America was John Parish Robertson, who was born at Kelso, Scotland, in 1792. His father was Assistant Secretary of the Bank of Scotland, and his mother, Juliet Parish, daughter of a Hamburg merchant. He began life, at thirteen years of age, as powder-monkey aboard one of Admiral Stirling’s vessels in the attack on Montevideo in 1806, his father having come out to establish a house of business in the River Plate. When Montevideo was evacuated by the British his father sent him home to Scotland, and proceeded to the Cape of Good Hope. In 1807 young Robertson, being then fourteen, sailed from Greenock for Rio Janeiro with two guineas in his pocket; one of them he sent back by the captain as a present to his mother. During four years he acted as a commercial clerk, first at Rio and afterwards at Buenos Aires, until he was sent by some merchants, in 1811, to dispose of a cargo of merchandise in Paraguay. Three years later he was joined by his brother William; both brothers were soon after banished by Francia, and obliged to remove to Corrientes. Here they pursued for two years a profitable business in hides, being aided by an Irishman named Campbell, who held military sway under Artigas. John P. Robertson visited Scotland in 1817, established valuable trade relations with merchants in Liverpool, Glasgow, London, Manchester, and Paisley, and during seven years carried on so extensive a commerce in the River Plate and

Peru that he was able to return to Greenock in 1824 with a fortune of £100,000 sterling in a vessel of his own, and holding the character of Diplomatic Agent for some of the new republics of South America. Being now thirty-two years of age, he resolved to embark in still larger ventures, and got up the Scotch colony to Buenos Aires, sinking all his fortune in the Monte Grande Settlement. In three years the war with Brazil and Lavalle's revolution ruined his enterprise, and he returned almost penniless to England in 1830. Although nearly forty years of age, he entered Cambridge University as a student, and after three years retired to a cottage in the Isle of Wight to embrace a life of literary labours. Having about this time married a lady of fortune, he was in comparatively easy circumstances for the remainder of his days. His Letters on Paraguay and La Plata gained a world-wide popularity, as also did his brother's works on Mexico and other Spanish republics. He was the first man to open trade with Paraguay, the first who sent a steamer into the River Plate, the first who established extensive relations with the West Coast, and the first who attempted agriculture on a large scale in Buenos Aires. He died at Calais, 1st November 1843, at the age of fifty-one years, having been for some time in declining health, perhaps caused by the hardships of his early life, when he often rode 100 miles or more in one day, as told in his interesting memoirs.

CHAPTER XI

ORIGIN OF ST. ANDREW'S CHURCH, BUENOS AIRES ¹

You rais'd these hallow'd walls, the desert smiled,
And paradise was opened in the wild.
No weeping orphan saw his father's stores,
Our shrines irradiate, or emblaze the floors,
No silver saints by dying misers given,
Here bribe the rage of ill-requited heaven ;
But such plain roofs as piety could raise,
And only vocal with their Maker's praise.

POPE.

IN tracing the record of our Churches in this land of our adoption, the details of general meetings, subscription lists, annual reports, and balance sheets may be interesting to some. But as men are speedily forgotten when their actual presence is removed, we feel assured that the interest will be deepened and intensified by calling to mind the names of that noble band of pioneers who, whilst struggling against many difficulties unknown to us in the present age, put their "shoulder to the wheel," and bore for us the "burden and heat of the day." Let us, then, prize highly that noble heritage bequeathed to us by our fathers. May it ever be safe in our keeping. May it ever descend unscathed from "sire to son" through generations yet unborn. May peace be within her walls, and prosperity within her palaces.

The First General Meeting of Scotch Presbyterians was held in Buenos Aires on the 22nd December 1828,

¹ The parent stem of all our other churches in the country districts, and the first Presbyterian Church founded in South America.

pursuant to public notice, for the purpose of deliberating upon the measures to be adopted with the view of securing for those resident in the city and neighbourhood the stated and permanent services of a clergyman of the Established Church of Scotland. The following resolutions were then unanimously agreed to :—

1st. That it appears to the present meeting that some such steps are imperiously called for in the circumstances of the Scotch population here.

2nd. That a coalition with the Scotch congregation now existing at the colony of Monte Grande seems the most direct and efficient means of attaining the end contemplated, the meeting having been given to understand that the majority of said congregation are favourably disposed towards such a coalition, and that the clergyman is perfectly willing to undertake the additional duties that may result from it.

3rd. That it appears to the present meeting expedient to adopt the following as the general grounds on which they mean to proceed. That in doctrine and discipline it shall in all respects be conformable to the constitution of the Established Church of Scotland, that the connection with, and dependence on, the Superior Church Courts be maintained, and consequently that any person who may think himself aggrieved shall have the right of appeal to these Courts. That the clergyman be supported and other expenses defrayed by the voluntary contributions of the members and others interested in the cause, the funds being placed under the management of a Secular Committee nominated by the body of the subscribers, and subject to such laws and regulations as said subscribers shall see fit to appoint.

4th. That the following gentlemen be nominated as a preparatory Committee for carrying into effect the views and wishes of the present meeting by ascertaining the number of Presbyterians resident here that may be disposed to countenance the measure, and the amount of pecuniary aid they may be willing to contribute : viz. Messrs. James Dunnett, Andrew Jamieson, Archibald Campbell, Geo. M'Kenzie, R. Mitchell, James Blythe, W. Strachan, John Thompson, Gilbert Ramsay, John Clark, and John Cowan.

5th. That the Committee endeavour to ascertain the most advantageous terms on which an apartment may be procured for the celebration of divine service, as also to communicate with

the congregation at Monte Grande and the Rev. Mr. Brown, their pastor, on the definite arrangements to which they are willing to accede.

6th. That the Committee call a public meeting of the subscribers with the least possible delay, for the purpose of final organisation.

7th. That Mr. Gilbert Ramsay be appointed interim Secretary, to whom any communications by the members of the Committee or others may be addressed.

GILBERT RAMSAY, *Chairman.*
F. DUNNETT, *Secretary.*

A General Meeting of the Subscribers to the Scotch Presbyterian Chapel was held on 6th February 1829, in Jefferies' Hotel, Buenos Aires. Mr. Patrick M'Lean was in the chair, and the following Report was laid before the meeting:—

GENTLEMEN—Your Committee feel highly gratified in communicating to you the very considerable success that has attended their efforts in fulfilling the duties assigned them at your last General Meeting. The measure has been favourably received by the great majority of the intelligent and respectable Scotsmen resident here, as may be seen from the annexed list of subscribers and subscriptions. Judging from the generally expressed approbation of the undertaking, and the liberal pecuniary patronage it has already received, your Committee are of opinion that no time should be lost in securing a separate apartment for the celebration of public worship, and especially in giving commencement to a regular forenoon service.

Your Committee gladly avail themselves of this opportunity to acknowledge the very frank and handsome manner in which your proposals were received by the Monte Grande congregation, and beg leave to congratulate you on the prospect of a fraternal and highly cordial coalition. The arrangements agreed upon are such as will enable us to have a regular forenoon service in town, with an evening service every second Sunday.

With respect to an apartment for the celebration of divine worship, your Committee have not made any definite arrangements, as they were desirous to have the opinion of the subscribers freely and fully expressed on the point. It appears to them, however, that for the present two rooms in the house

now occupied by the Rev. Mr. Brown, in the Calle de Mexico, may be advantageously appropriated to that purpose.

Your Committee, in resigning into your hands their designated authority, have only further to add that they trust the measure will be followed up with a firmness and dignity becoming the national character. It is not too much to say that its destinies are now in our own hands, and that to the world and our own consciences we are responsible for the issue, for, in a cause so good, men harmoniously co-operating are entitled to expect and rely upon the Divine blessing. Nothing more, then, is necessary to ensure ultimate success than union and unanimity, a generous liberality and enlightened forbearance on points of minor and secondary importance, with a steady and unabated co-operation for the interests of the great general cause. In the midst of so numerous a Scotch population, no one certainly can despond respecting the issue of a measure so purely and decidedly Scottish. Few, very few, we presume, are capable of being so transformed, either by the lapse of time or change of place, as to look with indifference on this venerable relic of our native land, the patrimonial inheritance of every genuine Scotchman, an inheritance secured for us by our forefathers, at the expense of so much toil, so much sweat, and so much blood. We have now put our hand to the plough, and let us never look back ; let us, then, persevere unto the end, relying upon the grace and promised assistance of that Almighty Being in whose cause we are engaged, and who hath given us the consoling and animating assurance that our labour shall not be in vain in the Lord. And that the Sovereign Ruler of the Universe may prosper it with His blessing, disposing hearts to a cordial co-operation, so that the undertaking may be crowned with the most ample and abundant success, is the fervent wish and humble prayer of your Committee.

The meeting having heard the foregoing Report, and approved of the same, the following resolutions were adopted :—

1st. That immediate steps be taken to secure a separate apartment for the performance of public worship, agreeably to the recommendation of the Committee.

2nd. That the chapel shall be called the Scotch Presbyterian Chapel.

3rd. That the management of the secular affairs of the congregation be vested in a Committee of twelve individuals, including a Chairman, Secretary, Treasurer, and four Collectors, any three of whom shall form a quorum, to be chosen from the body of subscribers or contributors at the Annual General

Meeting, and subject to such laws and regulations as may hereafter be enacted.

4th. That all subscriptions be payable in advance by quarterly instalments, the first quarter commencing with the 1st of January 1829, the instalments consequently falling due on the first days of January, April, July, and October.

5th. That the Committee arrange their meetings according to the exigency of business or as may best suit their own convenience, the Annual Meeting of subscribers or contributors taking place stately on the first Tuesday of January, of which at least four days' previous notice shall be given by the Secretary of the Committee.

6th. That at the Annual Meetings the Committee for the previous year present a statement of the funds, with an estimate of the probable expenditure for the ensuing year, suggesting at the same time such additional rules and regulations as they may consider expedient for the better management of the affairs of the congregation, no one of which, however, shall have force or validity without the sanction of a majority of the members present at said Annual Meeting.

7th. That the Committee to be hereafter named fix upon a plan for seating the chapel, and, having made a formal specification of the work to be done, receive estimates for the same, preferring the most moderate, the work being subject to inspection if the Committee shall consider it necessary.

8th. That the following gentlemen be nominated as members of the Committee, viz. Messrs. Ramsay, M'Lean, Arch. Campbell, James Black, James C. Hart, John Hector, John Thompson, F. Dunnett, James Lawrie, J. Dunnett, John Clark, M. Blythe; Mr. Ramsay, Chairman; Mr. Patrick M'Lean, Secretary; Mr. A. Campbell, Treasurer; Messrs. John Hector, Francis Dunnett, John Thompson, and James Lawrie, Collectors.

9th. That the arrangements respecting the situation and fitting up of the chapel be left to the discretion of the Committee.

10th. That a vote of thanks be transmitted to the Rev. Mr. Armstrong, of the British Protestant Chapel, for the enlightened zeal he has uniformly discovered in the cause of religion among the British subjects resident here, and especially for the condescension and courtesy with which he has treated the Scotch population in ceding to them the use of his chapel for an evening service for several months past. That a vote of thanks be given to the Chairman for his conduct during the meeting.

GILBERT RAMSAY, *Secretary.*

PATRICK M'LEAN, *Chairman.*

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BUENOS AIRES, 13th February 1829.

Meeting of the Committee for the Scotch Presbyterian Chapel, held this day, Mr. Gilbert Ramsay in the chair. Messrs Hart, Black, Hector, Blythe, Clark, and M'Lean present.

No place more suitable appearing likely to be found for the present, the Committee resolve to make a temporary arrangement for the two rooms referred to in the Report of the preparatory Committee, and have accordingly agreed with the Rev. Mr. Brown for the same, at the monthly rent of forty-five dollars currency, to commence from the 1st day of February. The Meeting nominate Messrs. Ramsay, Hector, Black, and Hart to superintend the fitting up of the chapel, agreeably to Resolution 7 of the General Meeting, recommending every possible despatch. The Meeting request Messrs. Ramsay and Black to make a formal arrangement with the Rev. Mr. Brown and the Monte Grande congregation respecting the most convenient hours for the performance of divine service.

PATRICK M'LEAN, *Secretary.*

GILBERT RAMSAY, *Chairman.*

BUENOS AIRES, 19th February 1829.

Meeting of the Committee for the Scotch Presbyterian Chapel, Mr. Gilbert Ramsay in the chair. Present Messrs. Dunnett, Hector, Blythe, Campbell, and M'Lean.

Estimates for fitting up the chapel from Messrs. Duncan and Speed, Thomas Scott, and Lawrie and Hart were laid before the Meeting, and, agreeable to the Resolution of the General Meeting, the estimate of Messrs. Lawrie and Hart, for four hundred dollars, was accepted, and the Secretary directed to communicate the same to them.

Messrs. Ramsay and Black reported that, agreeable to last meeting's request, they had communicated with the Monte Grande congregation, and that they had cordially entered into the arrangements that had been made in town, reserving for themselves the services of the Rev. Mr. Brown every second Sunday afternoon, which arrangement had also received the approbation of the Rev. Mr. Brown.

The Meeting authorise the Treasurer to pay any accounts connected with the fitting up of the chapel, the same being docketed by the Chairman and Secretary, as also the rent of the chapel.

G. RAMSAY, *Chairman.*

P. M'LEAN, *Secretary.*

BUENOS AIRES, 4th March 1829.

Meeting of the Committee for the Scotch Presbyterian Chapel, Mr. Ramsay in the chair; Messrs. Black, Campbell, Dunnett, Clark, and M'Lean present.

The Committee having met to consider on the most appropriate time for opening the chapel, and from the report of the contractors it was found that they would be unable to finish the furniture before Saturday, the 14th current, the Committee therefore fix upon Sunday, the 15th, for the opening of the chapel, the morning service to commence at 10.30 A.M., and the afternoon service at 4 P.M., and direct the Secretary to give public notice accordingly.

GILBERT RAMSAY, *Chairman.*

P. M'LEAN, *Secretary.*

The chapel was opened accordingly on the 15th of March 1829, and was filled to its utmost limits with something over one hundred worshippers.

It was now seen how inadequate the present accommodation would be to meet the wants of their ever-increasing numbers, but they looked hopefully forward to a time in the near future when, by God's blessing on their own united efforts, their highest aspirations would be crowned with success, and a church would be raised in every way in keeping with the national character. It was also felt that immediate steps should be taken towards raising funds for the erection of a church, and a General Meeting was called on the 10th May 1829, when the subjoined statement and appeal was read and unanimously approved of, and the following individuals were named to carry into effect the measures therein proposed in conjunction with the Rev. Mr. Brown and the Kirk-Session, viz. Mr. G. Ramsay, Mr. Dunnett, Mr. Black, and Mr. Hector.

Statement in reference to the Scotch Presbyterians residing in Buenos Aires, and appeal to their countrymen in their behalf :—

Religious toleration is guaranteed to all in its fullest extent by the laws of this country. British subjects in particular are allowed and protected in the open and full exercise of their own

religious observances by treaty. Nor does this privilege exist merely in name; the Government in this matter has acted truly as the organ of the public mind; liberty of conscience is actually enjoyed to as great an extent here as in any country of the world. In the midst of a Roman Catholic population, in the face of Roman Catholic institutions and observances, all may meet and celebrate their devotions, under whatever form, with perfect security. There are now three Protestant places of worship open in this city, and not an instance has occurred of the smallest molestation being offered to those who are in the habit of frequenting them.

The Episcopal Chapel, one of the three, was established with the British Legation a little after the recognition of this country by Mr. Canning, and is supported according to the Act of Parliament on the subject of churches abroad, partly by the British Government, partly by the voluntary contribution of the British residents here.

The American Presbyterian Meeting, another of the three, is a missionary establishment in connection with the General Assembly of the United States, and has been in existence under the superintendence of different pastors in various States, more or less flourishing, for about six years. There are in connection with it a Bible Society, consisting of a very few members, and a Sabbath School open to children without distinction of creed—Spanish children, even of Roman Catholic parents, have at times attended. The average attendance at these two places of worship, taken together, may be stated at about two hundred and fifty.

The Scotch Presbyterians, whose place of worship is the last of the three, are more particularly the subject of the present statement, including many of the Scotch and English who are settled here in the city, or scattered up and down throughout the country, and who date their arrival from the invasion by the British forces under Generals Beresford and Whitelock, some even earlier.

But the great body of foreigners speaking the English language, whether British or North Americans, have arrived within the last five or six years, and they now amount to no fewer, it is thought, at a moderate estimate, than six or seven thousand. Of these a great proportion is Scotch, consisting of tradesmen and labourers of every description, originally belonging to various agricultural and mining associations. Notwithstanding their numbers, the Scotch possessed no place of worship of their own till within the last two or three months. This, however,

can be satisfactorily accounted for without any impeachment of the general national character. Many of the merchants who concurred with the Government in establishing and endowing the present Episcopal Church being Scotch, it was proposed to have a Presbyterian chaplain as well as an Episcopalian. This, however, was overruled, and most of them gradually attached themselves to the new establishment, and exchanged their Presbyterian form of worship for the Episcopalian.

Those possessed of the greatest ability having thus estranged themselves from the rest of their countrymen in this cause, there was neither power nor spirit left to undertake anything further, and the plan and spirit of the new establishment, besides, being such as virtually excluded those of the labouring classes from its benefit, the great bulk of the people were necessarily constrained to live as destitute of the means of religious improvement as ever. The American Missionary establishment was in being all the time indeed, but whether from national feeling or prejudice, or whatever other cause, proved very little serviceable in remedying the evil. Since undergoing a change in its constitution and management about eighteen months ago, it has been much more effective, and Scotchmen now form, it is believed, the majority of its adherents and supporters.

In the beginning of the year 1827 a clergyman arrived from Scotland, ordained by the Presbytery of Glasgow to the pastoral charge of a small colony of his countrymen about five leagues from Buenos Aires. This, however, did nothing towards supplying the wants of the city, for the distance which prevented the people from going to the country likewise prevented the clergyman from officiating in the city except occasionally.

There were not wanting those who saw and lamented the privation to which, in common with many of their countrymen, they were thus subjected, and an effort might have been made, perhaps, to help themselves by procuring a clergyman from home, had not the Brazilian War, by impeding the intercourse with England and crippling the trade and interest of the country, prevented it. Towards the conclusion of this war the colony alluded to above had to a certain extent failed, and many of its inhabitants dispersed; in consequence it both needed less the entire services of a clergyman and was less able to remunerate them. At this juncture some of the Scotchmen in the city, taking advantage of this opportunity, proposed opening a new place of worship, with the view of sharing in the services of the clergyman, and offered to unite themselves for this purpose with the congregation already existing in the country, suggesting at

the same time that, as many of the colonists had already removed to the city, and the great bulk of the Scotch population besides was there, it might be advisable for the clergyman to change his residence, and officiate in future only occasionally in the country. This proposal being agreed to, the new arrangement was adopted. By means of a voluntary subscription, a sufficient sum was raised for fitting up a temporary place of worship, which was opened about two months ago; this being merely a large room rented in a private house, and consequently neither permanent nor in many respects suitable, it is proposed to build a small chapel as soon as funds can be procured. This was contemplated from the beginning, but as building is expensive here, almost all the materials being brought from a distance, it cannot be carried into effect without considerable aid. And when all the circumstances of the case are considered, it is hoped that this aid will not be denied by any whose sympathies are capable of being touched by the religious wants of their brethren, and more particularly Scotch Presbyterians, connected as they are with their countrymen here by so many ties, and consequently bound by so strong an obligation to consider and relieve their need.

It is supposed that the Scotch form upwards of one-third of the whole foreign population speaking the English language; the place of worship now provided for them cannot accommodate more than one hundred. How fearful then is the disproportion between their religious wants and the means of supplying them, granting even that all who frequent the other places of worship were Scotch also. There are many no doubt who, by being withdrawn from the regularities and religious observances of home, and having become familiarised with the infidelity and licentiousness so prevalent in most foreign countries, and more especially in foreign ports, feel no interest in this matter, and are neither in the habit of frequenting a place of worship, nor care to use the means of providing one.

This, however, instead of operating to the prejudice of the present representation, will only tend to give it greater weight with all who appreciate the value of souls and feel the influence of that Christian solicitude which wills all men to be saved. There are those here who are otherwise minded, as the effort already made abundantly proves, and will the cause in which they have embarked be suffered to languish because some fail in co-operating to promote it who ought to do so? And may not the hope be reasonably entertained that if the institutions and observances of religion were brought prominently before those who are now so careless, many of them might be gradually

reclaimed, and recalled to a sense of their religious interests and the practice of their religious duties? That this is a reasonable hope is proved by the fact that there are now those among the most regular of our church-goers who once lived as loose to religion as any, and others who were fast lapsing into the same state when arrested by the exercise of religious ordinances established amongst them. Many here will certainly endeavour to do something towards the object proposed, while all they possibly can do must come far short of the result desired, for the Brazilian War, and the succeeding revolution, by depreciating the currency, deranging all interests, checking the progress of business, whether of merchandise or handicraft, have at once broken their spirit and reduced their resources; some indeed of its warmest friends, by the losses which they have sustained, and are sustaining, by the present civil broils, are actually impoverished. Notwithstanding these disadvantages, this must appear the fittest time for prosecuting the present undertaking, when it is considered that a clergyman is actually on the spot, who, unless something is done speedily, may be obliged to remove, and that an interest is now consequently felt in the matter, which, if availed of, may lead eventually to the happiest results, but which, if neglected, may shortly become extinct; and that, further, many of the colonists who are now under the necessity of coming to the city in consequence of the present troubles, and will in all likelihood never go back, must inevitably be thrown entirely loose from all their religious habits and observances, unless means are immediately taken for preventing it by providing them with church accommodation.

The number of British residents here is already great, and must soon be much augmented by accessions from home, considering the inducements which this country holds out to emigration, and by natural increase. Even now, indeed, a new generation is springing up, which, though properly foreign in a great measure, speaks the language of the natives, and must gradually assimilate to them in manners and ideas also, unless means are used to prevent it; and must they, whether old or young, be suffered to fall a prey to this evil, from want of these means? The hearts which feel so sensibly the spiritual wants and destitution of strangers without, cannot be hardened against the call of their "brethren, their kinsmen according to the flesh," and the hands that have been opened so often and so liberally for the relief of the former will not now withhold their beneficence from the latter. The benefit which is thus solicited, let it be observed, is not limited to the present time, nor to those

who are its immediate objects—it must extend, eventually, to future generations, and even to the inhabitants of this country, where our lot is cast, for our institutions and principles must, with the Divine blessing, sooner or later, diffuse a moral amelioration, however silently, around us.

The distance precludes the possibility of any one being sent to recommend and advocate this cause personally, yet it is fondly hoped that the present application will not be the less favourably received by all to whom it is now made. The Rev. Dr. Chalmers of the University of Edinburgh, the Rev. Patrick M'Farlan of St. Enoch's, and the Rev. John Smythe of St. George's, Glasgow, the Rev. Francis Wm. Grant of Banff, and the Rev. Andrew Wilson of the Scotch Church, Liverpool, will receive contributions and remittances, and all communications on the subject.

(Signed)

William Brown, Minister ; John M'Clymont, Hugh Robson, James Brown, Elders ; Gilbert Ramsay, Chairman ; Patrick M'Lean, Secretary ; Archibald Campbell, Treasurer ; James Black, Francis Dunnett, John Hector, John Thompson, James C. Hart, James Lawrie, James Blythe, John Clark—Committee of Management.

BUENOS AIRES, 12th May 1829.

CHAPTER XII

"THE ZEAL OF GOD WHICH IS NOT ACCORDING TO KNOWLEDGE" ¹

"My heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."—ROMANS x. 1-4.

THE sermon begins in a way characteristic of the times: ²—

"If the writings of the Apostle Paul are marked by one feature more particularly than by any other, it is the prominence they give to the leading doctrines of what is commonly termed Calvinism, as set forth in the standards of our Church: election, the sovereignty and freeness of

¹ A sermon preached by the Rev. William Brown at the opening of the (temporary) Scottish Presbyterian Chapel in Calle Mexico on Sunday, 14th March 1829.

² The Church of Scotland has always been Calvinistic. John Knox had been a scholar of Calvin, and stereotyped in the confession which he presented to the Scotch Parliament the lessons he had learned at Geneva. But now Calvinism became more than ever a vital article of our creed. Many of the Episcopal clergy, following in the wake of Laud, had professed themselves Armenians, and the stern Presbyterians were strongly repelled from everything that was associated with Episcopacy. They cast out every man who was charged with having uttered an Armenian sentiment, and made an uncompromising Calvinism the badge of their party. But besides this, Calvinism is native to the Scottish mind; the land which has produced so many metaphysicians could scarcely content itself with the plausible but unphilosophic system of Arminius. Calvinism appeals to the pure intellect, though in some of its tenets it may offend the feelings; Armenianism appeals to the feelings, and in gratifying them in many of its principles it violates reason. The Scotch cast of intellect led it to adopt the former.

Scottish piety is in many respects peculiar, and this peculiarity has arisen partly from the character of the Scottish mind, and partly from the history of the

Divine grace, justification by faith; and as the Apostle's writings, of all the sacred records, furnish their completest text-book, so his life is their best commentary and illustration.

It is fair to consider his walk and conversation, his general conduct, as the result of his principles; and thus considered, it presents us with a bold and unanswerable vindication of them from the practical difficulties and objections commonly alleged against them, and satisfactorily proves that, if thoroughly understood and sincerely believed, instead of subverting holiness and superseding the use of the means of grace, they furnish the strongest inducements to their practice, and the securest guarantee for their success.

It then proceeds, in exceptionally well thought out and expressed language, to point out in how many ways it had been proved true in the history of the Jews that they had a 'zeal of God.' The writer furthermore shows that in the case of our Lord this zeal for God was not according to knowledge.

This passage thus shortly explained, serves to teach these important lessons:—

I. That it is quite possible to be very zealous for God, while we are so ignorant of His true character, and the way He has appointed of obtaining access to His favour, as still to be in the gall of bitterness and the bond of iniquity.

II. That instead of being deluded by the appearance of religious zeal into the persuasion that those who are actuated by it are true believers, and resting on Christ for salvation, as the end of the law for their righteousness, our Christian discernment and anxieties ought to be sharpened and awakened to the inquiry, whether they are zealous of God according to knowledge.

Scottish Church. It is intellectual rather than devotional. In this we see the Scottish mind. It pours contempt upon all outward forms, and this is probably to be traced to its struggles with Episcopacy. Some of these characters were at this period (1650) written upon the Scottish heart and burned deeply into it by the persecutions which followed. (*Vide* Dr. Cunningham's *Church History of Scotland*, vol. ii. p. 140.)

III. That the greater the zeal manifested, and the more nearly those actuated by it are connected with us in the relations of life, the greater ought to be our solicitude, as men and as Christians, to see them grounded and settled in the faith of the Gospel, and the more strenuous and unceasing exertions for effecting it.

In obedience to these lessons, let us now make an application of the subject to ourselves, and employ the text whereby the Apostle tries the zeal of the Jews as the criterion of our own character, zealous of God as we all are this day. And we would anxiously feel something of the deep interest and solicitude of the Apostle in the inquiry, for death or life abides its issue.

Have we faith in Christ, and love towards Him as the grand end and motive of all our zeal, of all our religious observances, of all our moral duties and performances, we shall live: for there is no condemnation for those who are in Christ Jesus. Are we, with all our zeal, ignorant of God, going about to establish our own righteousness, seeking to exalt our own merit and purchase the Divine favour by works whether of moral righteousness or religious duty, we shall die: for by the works of the law shall no flesh be justified; he alone who hath the Son of God hath life, and he who hath not the Son of God hath not life.

That zeal of God is eminently characteristic of us as a nation, the most prejudiced and careless observer cannot fail to acknowledge. Our history, our institutions, our habits, the general opinion entertained respecting us, furnish numerous and unequalled proofs of it. That form of religious worship which after the manner of our fathers we celebrate is almost identified with our name. The frequent and protracted struggles in which we have been compelled to engage, in order to rescue it from the grasp of despotism and intolerance, the national sacrifices of blood and treasure with which, from time to time, we have redeemed it as our national ark from the unhallowed hands of its enemies, the very costliness of the ransom with which we have thus purchased its deliverance, independently of its own intrinsic

value altogether, have so enhanced it in our estimation and riveted it in our attachments, that we have neither love nor admiration to bestow on any other. As the mother fondly prizes her beloved son on returning to her in safety after many perils and disasters, so Scotland cherishes this her national form of religion. And this attachment is displayed not only in the resistance which she has always opposed to the admission of any other form; the deep seat it has secured in her affections is proved also by the vast influence which it exercises over her public mind, and by the moral habits and religious regularities which it has established among her people, so marked and general as to be deemed characteristics of them; whatever is distinctively honourable in our morality, whatever is solemn and devout in our sacred observances, whatever is pure and sound in our creed, is the homage of our nation's zeal and our nation's love to that aspect of Divine truth in which she has arrayed herself, and wooed our regard through the medium of Presbyterian institutions.

But the strongest of all proofs, perhaps, of the firmness with which religion, under this form more particularly, has entrenched herself in the zeal and affections of our people is the fact that rather than see her supported at the public expense with the hazard of having the original simplicity of her institutions corrupted even in the most trivial degree, they will uphold and cherish her at their own unaided charges; and how very widely this feeling prevails is shown by the great proportion of Presbyterian dissenters among us. But if dissent, it may be remarked, is a proof of religious zeal, then our neighbours are as much entitled to the praise of it as ourselves,—where is there so numerous or so influential a body of dissenters as in England? True; but where, on the other hand, are there so many causes of dissent as in England? A rich, lordly, and luxurious hierarchy, the widespread blight of an avaricious pluralism, the manifold irritations and exasperations of the tithing systems, the deleterious mixture of temporal and political power with the spiritual authority of the clergy, and,

perhaps more than all, a deficiency of the means and institutions of popular education—in such a state of things the wonder is not that the dissent is great, but that it is not greater. What parallel is to be found to this in the causes of dissent in Scotland, where they may all be properly reduced to the single grievance that clerical appointments are not popular? And are we not justified, therefore, in arrogating it to the praise of our zeal peculiarly that we have so great and growing a body of dissenters, originated and maintained especially by so trivial a motive? Only one proof further I shall adduce, and in our circumstances it claims particular notice. It was remarked by a Roman writer in praise of his countrymen that wherever they went they carried and established the institutions of their country; and so with us—wherever we are found in considerable numbers, there we establish and maintain the observance of our national form of Divine worship, and we ourselves this day add another instance of it to the many which our colonial or commercial history bears on record. We have maintained our remembrance and our love of the Sabbath and its hallowed solemnities in spite of our absence from the land of peaceful Sabbath devotion, in spite of the evil communications in which, soon as we venture beyond the narrow seclusion of home, we are constrained more or less to hold a part, in spite of the withering and hardening influence of an increasing worldliness, in spite of the shock which our virgin feelings and our virgin principles sustain in the encounter with the loathsomeness of vice and the virulence of an abounding infidelity; and at the suggestion of our native enthusiasm alone, unprompted by extrinsic influence, neither stimulated nor abetted by the wisdom of a legislative sagacity nor the bounties of a political patronage, do we now, in the independent strength of our own resources, spontaneously associate together for upholding their observance. And is it possible, in the view of facts and circumstances such as these, to resist claiming the praise of having a ‘zeal of God’ as a tribute due to our character? This renders it the more important and interesting to

ascertain whether our zeal is according to knowledge, whether it is the hallowed fruit of faith in Christ as the end of the law for our righteousness, or the wilful effort of unsubdued pride labouring to establish a righteousness of our own.

Justification by works, as a speculative tenet, we venture safely to say, occupies little or no place in theological views generally held by Scotsmen. The opposite doctrine of justification by faith assumes so prominent a place in the standards of our Church, and these standards, along with the Bible itself, have heretofore been so generally used as manuals of instruction in all our seminaries of elementary education, that no one can have passed through the common course of our parochial tuition without acquiring a knowledge of this doctrine at least in the abstract, and retaining in after life some traces of it in his remembrance, amid the wreck of its juvenile associations and impressions. Our theological literature besides, more especially of the olden time, is pervaded by so doctrinal and so rigidly orthodox a vein that there is no one who has derived any portion of his religious sustenance from this source but must have imbibed something of its sound, robust, and manly spirit. And although it is objected to many of our public instructors of the present day, and not entirely without reason, we fear, that they have lapsed from the purity and soundness of the established creed, and give an undue efficacy to works of moral righteousness in their general ministrations, yet so much more universally is the contrary principle taught, and so rootedly is it fixed in the popular mind, that it may still be regarded as characteristic of our current Divinity. The very fact, indeed, of the outcry which has of late sounded the alarm of this heresy is itself a proof that there is little want among us of a jealous orthodoxy. But founded as the heresy of justification is in the heart, and interwoven with the pride of human nature, it is always to be feared that although it retires from the observation in one shape, it may be lurking secretly in another, and that while we are loudly professing a speculative orthodoxy we may be

practically the victims of this soul-ruining delusion. Every one who has learned the deceitfulness of the heart knows that in the very act of mortifying our pride we may be ministering to its gratification, that by the very loudness with which we disclaim all self-righteousness, and by the very means we take to attest it, we may just be proclaiming our own merit and fostering a feeling of dependence on it; thus our apparent humility may really be our pride, and our very disavowal of the heresy of justification by works and all dependence on our own merits of itself may afford a presumption of our self-righteousness. And there are too many circumstances accompanying the zeal we manifest in observing our religious institutions which, if they do not convert this presumption into a certainty, serve at least to give it weight and authority.

The wisdom of our reformers, in stripping religion of all adventitious accompaniments and appendages, and reducing its ceremonial to the naked and simple state in which we observe it, certainly did much to counteract the general tendency of ascribing to the outward ceremony the value and importance due only to what it represents.

There are those amongst us, notwithstanding, who seem to entertain as erroneous views of our ritual, purged and purified though it be, and assign as false an efficacy to its observance as the Jews did of old to theirs. What else can explain the fact that there are many scrupulous in the observance of the ceremonial institutions of Baptism and the Lord's Supper who are totally negligent of every other part and duty of religion, who are habitually strangers to their Bibles, their prayers, and the house of God except at such stated seasons as these more solemn and extraordinary ordinances may be celebrated? What else can explain the popular feeling and the too popular belief that Baptism is indispensable to salvation? And that this is a very general persuasion no one can be ignorant who is in the least familiar with the ordinary walks of life; so much so is it indeed, that one of our most popular Scottish poets does not scruple on the strength of it, in a passage with which

you must be all familiar, to represent unbaptized children in the future fate of the guiltiest criminals. This, in fact, is neither more nor less than the old doctrine of the Christian Pharisees, who taught that it was needful to circumcise the heathen converts and demand them to keep the law of Moses. And if it proved of them that their zeal was not according to knowledge, inasmuch as they trusted to their own righteousness in observing the precepts of the law instead of the righteousness of Christ, can it prove less of us ?

But our zeal becomes open to suspicion further, we observe, by being often manifested as warmly in behalf of the corruptions of our religious ceremonial as of its purities. Nothing shows more admirably the deep views which the founders of our Church possessed of religious truth, and the wholeness, if I may so express myself, in which it existed in their mind, than the admirable adaptation observable in their system of church discipline to their system of doctrinal belief—in other words, the fitness of the order and enactments of the one to enforce and give prominence to the principles of the other, according to their real importance and their bearing on the fundamental and leading truths of the Gospel. So that the slightest deviation from the practice they instituted is not merely an innovation on their system of discipline, but may often amount to the denial or suppression of a truth and the virtual destruction of the very essence of Christianity. The ordinance of Baptism, for example, is directed to be administered only to those who have made a profession of religion by becoming members of the visible church, and to their children ; and without such a limitation its observance at best becomes an empty, unmeaning absurdity. Baptism is the solemn ratification of a covenant, whereby, united to Christ, we have engaged to be the Lord's. But what communion hath light with darkness, what concord hath Christ with Belial ? Can two walk together except they be agreed ? What covenant can exist between God and those who are avowedly living without God in the world ?—who, instead of professing their faith in Christ, show by their neglect, or even contempt, of His sacred insti-

tutions that they are ashamed of Him—who, instead of professing obedience to Him, live in the open and habitual violation of His laws, deny and disown His authority, and, instead of rebuking and repressing profanity, godlessness, and vice, abet and encourage them by their influence and example. Baptism is also the sign or seal which confirms the blessings and benefits of the covenant of grace to believers. But how can those be partakers of these benefits who show but too plainly by their principles and practice that they attach no value to them, that they know and esteem no other benefits but those of the world and the flesh, that they do not see sin to be that evil and bitter thing, or holiness the supreme good, that they are represented to be in the cross of Christ, that they do not dread their danger as sinners so seriously as to seek deliverance from it, that they do not possess one single qualification for enjoying the blessings of redemption were they even bestowed on them. No man can serve two masters; it is impossible to be devoted to God and devoted to the world and sin at the same time. While we are strangers to God and aliens to the family of Christ we have no reason to expect the portion and privileges of those who are His children, and least of all are we authorised to entertain such an expectation when we do not even pretend to possess this character. This disciplinary restriction of the ordinance to those only who profess their faith in Christ by becoming members of the visible church is not merely in unison therefore with the true nature of the institution, but tends further to represent and teach religion in one of its most important aspects. Christianity not only professes to confer happiness on its devotees, but the only true happiness that is attainable or suitable to them; and hence the peculiar, distinctive, and uncompromising character that attaches to it—‘pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.’ It sanctions none of the principles of human wisdom, or of the pursuits and practices of flesh and blood; those who covet

an interest in it must separate themselves from the pollutions of this life, and renounce their interest in it. Christians are styled accordingly a holy and peculiar people; and the end of Christ's death is represented to be to redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. The ordinance of Baptism is the solemnity whereby our separation from the world, or renunciation of it, is avowed and ratified; it is the public ceremonial accompanying the transaction. The act of renunciation consists in the profession we make of faith in Christ and obedience to Him. To ratify a covenant in form, therefore, which has never been entered into in substance is a mockery, and is, in fact, to declare that it is sufficient to possess the name of Christian without the reality. And by admitting all to this solemnity, with or without a profession indiscriminately, by bestowing the character and title of Christians on all, whether by their conduct or their principles they profess to be Christians or not, is virtually to invest Christianity with a new character, to inculcate a lesson directly the reverse of the Apostolic precept, 'be not conformed to the world,' to destroy the necessity of making the Christian character distinctive and holy, and to set at nought the end for which our Saviour suffered and died.

But it is notorious that the very abuse is sanctioned too generally by our practice, and that the privilege of Baptism is often bestowed on such as not only have made no profession of religion, but make no pretension even to the slightest knowledge or regard of it; and so familiar are many with this practice, and so sanctified is it by custom in their view as regular and orderly, that it shares as largely in their reverence, and is as firmly rooted in their attachment, as any other of our religious observances whatever; and every attempt to correct the abuse and restore our practice to its original purity is regarded not merely with suspicion as an innovation, but with absolute resentment and dislike as an insult. Admission to the ordinance is claimed and expected as a civil right—as a matter of course—as one of the con-

ventional civilities which one member of the society owes to another, and exclusion from it consequently excites not the solemn reflection and repentant seriousness of conscious guilt, but the petulant and rancorous spite of offended pride. And can zeal for an ordinance so conceived of, or such an observance of the ordinance, be indicative of anything but the grossest ignorance and most wilful self-righteousness? Its true nature is entirely overlooked, and the truths it teaches, and the ends to which it is subservient, are disregarded and reduced to an unmeaning superstition; it serves at best as a charm to lull the conscience asleep, or as an act of imaginary obedience to make an atonement for sin. And all this is rendered more apparent when a zeal for the observance of the ordinance—a desire of admission to it—is coupled, as it often is, with an immoral, profligate conduct. To say that in such a case the desire originates in a correct knowledge of its nature, or a just feeling of its obligation, is a contradiction in terms. It cannot proceed from love to God, for open, allowed, and habitual sin cannot dwell in the same character with that love which is the ‘fulfilling of the law’; neither can it be attributed to hypocrisy, for the opportunities of observing it are necessarily too few to furnish a cloak for habits of vice, not to speak of the inconsistency of hypocrisy with open dissoluteness. Incompatible as the feeling may seem with any degree of moral abandonment, it can only be ascribed to pride; it is an attempt by an act of merit to work out a self-justification; it is a feeble effort to escape the horrors of conscious guilt by grasping in superstitious dread at the only semblance of righteousness which survives the wreck of virtue.

If it be possible, then, my friends, to combine a zeal of God with such ignorance of Him, with such unworthy and erroneous views of Divine truth and the way of salvation as these observations prove it to be,—if, while we profess to be zealous of Him, we may thus, through our ignorance, self-righteousness, and pride, be actually denying the Lord that bought us, and counting the blood of the covenant an unholy thing,—it becomes us this day in our zeal to pause and con-

sider what manner of spirit we are of, to examine the views by which we are actuated, and the ends we propose to serve by thus promoting and supporting religion and its ordinances.

If we are sincerely attached to that Church with which we profess to be connected, Christ must be precious to us as the end of the law for our righteousness—we must know that God is propitiated, that His anger is turned away, and that we are not able, neither do we need to appease and reconcile Him. In consistency with this knowledge and belief, we must deem it presumptuous to ascribe the remission of sin to the meritorious efficacy of our polluted and imperfect obedience, or to imagine that our moral worth can satisfy demands which require the sinless and perfect righteousness of the Son of God; we must deem it sacrilege even to associate our services with His, and thereby to detract from the completeness of the work which He came into the world to accomplish. And if this humility is genuine, if it proceed from a sense of guilt, a thorough conviction of sin, it will denounce our shortcomings in the purity, sincerity, and heavenly-mindedness of our piety, as well as the honesty and truth of our morality. While we defend our orthodoxy with care and jealousy from all moral contamination, and shrink from the thought that there is anything pure or holy enough in the character of our ordinary conduct to merit the approbation and acceptance of God, and purchase His conciliation, we are apt to view our religious services with complacency, presuming that as acts of Divine worship they must be divested of the pollution and worldliness which attach to ordinary acts; and although we cannot, in the face of our professed creed, plainly avow that we repose any trust in them, yet the comfortable self-satisfied feeling which too often accompanies their performance is a tacit acknowledgment that we do. But if it is the motive that constitutes the worth or worthlessness of an action, there seems no reason why our professed acts of religion should not share the discredit of all our actions, for they may be, and no doubt are, performed from as impure

and unworthy motives as any others. But though our religious performances thus possess no more merit in the sight of God than any other of our actions whatever, and confer on us no higher title to His favour, the duties and ordinances of religion are not less worthy of our regard and our zealous observance. They possess recommendation enough to the true believer and disciple of Christ, in their proper use, and the true ends they are designed and fitted to serve, without assuming any false and extrinsic importance. Whoever esteems Christ precious must esteem all His commands sacred, and everything interesting and valuable in proportion to its connection with Him. And the solemnities and ordinances of religion are not merely duties which He has enjoined, but the direct means of teaching and reminding us of what He has done for our souls; they represent to us symbolically His sufferings and death, and thus, by bringing the scene of His agonies visibly before us, serve to augment our admiration and love of Him; they are the appointed vehicle of God's converting and sanctifying grace; they afford peculiar seasons of spiritual communion, and opportunities of enjoying the pure and elevated delights of Christian fellowship. And he who knows their value in this view, their subserviency to such ends, needs to be excited by no other motive to love and revere them; and if his love is genuine, he will love them in their purity, he will love the whole truth, he will love those forms and institutions that are most consistent with the truth, most fitted to maintain its remembrance and extend its authority. We would deem it unwarrantable to innovate on our acknowledged standards of doctrine, to modify and alter the principles of our creed; but without perceiving it we may do what is equivalent by altering and corrupting our forms of worship and system of discipline. The evil in this case is the less apparent, but it is only therefore the more dangerous, and ought to be the more watchfully avoided. We must scrupulously adhere to our religious observances according to their original institution, and dread to interfere with their established and authorised order, as we would

dread to tamper with the spirit, or misinterpret the meaning of the word of God. I am aware of the common objection that modifications and allowances are demanded in our particular circumstances which are not necessary at home. That we are peculiarly situated I admit. All the conventional influences which necessarily exist in old-established neighbourhoods and societies—habits of religious regularity—regard to respectability—the subserviency of moral character to worldly advantage—the binding together of the community into distinct parcels by parochial limits—and the constant and immediate view of the house of God, the symbol of all that is sacred and solemn, and which at home, like so many outworks, defend our principles from assault and contamination, have no existence here. And not only are our defences thereby enfeebled, but the danger to which they are opposed is augmented: we are cast among a strange people, among whom the manners and practices which we have been accustomed to observe and respect have either no place at all, or do not command the same degree of reverence; by indiscriminate and unavoidable intercourse with men of all countries and characters we become familiarised with principles which we have been taught to regard with abhorrence, the means of dissipation are more abundant and more easily acquired, the end which many professedly pursue, making a fortune as it is called, and the distance which they come to pursue it, necessarily create an undue and pernicious attachment to the world, and a callous indifference to the means of gaining it; and thus the conscience becomes seared, the feelings blunted, the freshness of our principles withered, their innocence despoiled, and we are virtually thrown back into a state of practical heathenism; the authority of religion is set at nought, and commanding at most little else than a heartless nominal acknowledgment, she neither enjoys a liberal patronage, nor is permitted to exercise a vigorous influence. And what are the modifications and allowances demanded on the part of Divine truth and its ministers in such a case? Must the terms of salvation be relaxed? must the pathway to heaven be

opened wider? must we fashion our doctrines to the varying hour, and cease from the faithful declarations of the whole truth? must we cease to demand with its spirit obedience to its precepts, and to denounce any longer the common violations of them as sin? The remedy must be suited to the disease,—the strength of the one must be proportioned to the virulence of the other. If temptation is strong, it must be counteracted by a stronger resistance; if the truth is not known, or forgotten, we must be more diligent in teaching it and calling it again to remembrance. And while we are ready to hail with welcome the most equivocal indications of returning docility and improvement, and in consideration of the difficulties and temptations by which we are beset give the most favourable interpretation to the slightest manifestations of virtue, we must the more rigorously exercise all means consistent with reason and prudence to enlighten the conscience and extend its control. And if we would vindicate our zeal from suspicion, and attain the ends to which we ought thus to direct it, we will second and enforce it by a becoming walk and conversation; if we are zealous of God according to knowledge, if we are zealous of Him because we love Him, because we are grateful for what He has done for our souls, if we are zealous for the ends which He approves and has commanded us to pursue, we will ‘add to our faith virtue.’ A holy life is not only the most unequivocal evidence of a right knowledge and sound principles, but often the most effectual means of giving them respect and authority: zeal apart from moral worth is more than suspicious. Let us stop the mouths of gainsayers, then, by practising what we profess; knowing the deceitfulness of our proud and evil hearts, let us cultivate a humbling sense of ourselves, and a prayerful and believing spirit of dependence on the fulness of Christ; let us in all things, and at all times, be guided by the sweet constraint of His love, ‘judging with the Apostle,’ that as He died for all, then were all dead; that if we live we may henceforth live not unto ourselves, but to Him who died for us and rose again.

Finally, my brethren, it is well that our nationality as Scotsmen should seek its gratification in maintaining and cherishing the remembrance of what of our country is most worthy of remembrance; that it should draw us hither from Sabbath to Sabbath to enjoy the weekly pleasure of witnessing something of the semblance of Scotland in her Sabbath-day attire, of renewing the recollection and impression of those truths and feelings which this day's stated observance and solemnities accustomed us to cherish and revere ere our separation and estrangement from them had withered their freshness, and the blight of evil communication had despoiled their innocence. But, as Christians, it is our stronger obligation, and ought to be felt our higher pleasure, to esteem this day and its solemnities our delights, as the 'holy of the Lord, and honourable,' in the knowledge and view, and with the love of those ends in subservience to which God has ordained them; and in the assembling of ourselves together to anticipate, in the spirit of Christians, the happy consummation when it shall become the 'delight' of all, without distinction of name or nation—when the kingdoms of this world shall become the kingdoms of our Saviour, when there shall be one people and one Lord,—God over all, blessed for ever."

CHAPTER XIII

PROGRESS OF THE CHURCH

THE first annual general meeting of the subscribers and contributors to the Scottish Presbyterian Chapel was held in Buenos Aires on 5th January 1830. The following report from the Committee for the year 1829 was then read:—

In presenting their first Annual Report your Committee have the satisfaction of saying that their most sanguine expectations have been realised. The number already in connection with the congregation, the amount of funds, the comfortable and respectable appearance of the chapel, and, above all, the happy unanimity of sentiment that has all along prevailed, indicate a strength and solidity that leaves little room for doubt respecting the ultimate success of the measure. It appears to your Committee that the most formidable difficulties are already surmounted. A decided expression of public opinion has been obtained, the power of united effort practically demonstrated, and a foretaste of social and religious privileges afforded that it would now be a sacrifice to forego. Add to this that the preliminary expenses are now defrayed, whilst our national sympathies and partialities have found a common rallying-point, and are daily acquiring fresh strength and vigour.

The mutual interest excited and cherished by frequent intercourse is one of the strongest bonds of social life, and in the present case we may fairly suppose that influence augmented and refined by the concomitant influence of the benign and salutary doctrines of the Gospel. In a word, our national character comes seasonably in aid of this, our national establishment, while the maintenance and extension of this is one direct means of preserving and invigorating our national character.

The amount of funds realised, and the detail of their appli-

cation, may be seen on reference to the annexed statement ; of these expenses one single item is viewed by your Committee with regret—the inadequate compensation they have been able to afford our worthy pastor for his services, after defraying the inevitable expenses of fitting up the chapel. This interest in the present case your Committee has most unsparingly sacrificed in the persuasion that more general and higher interests demanded the sacrifice, and in the hope, too, that the coming harvest would one day remunerate the toils and privations of this our spring and seed-time.

The necessity of such privations, however, your Committee fondly trust has now ceased to exist. During the past year the pecuniary endowment of the clergyman was only a point of secondary consideration ; for the future it must materially occupy a prominent place. As comparatively few incidental expenses can be expected to occur, it is to be hoped that claims so sacred will be duly attended to, and, in particular, that the cheerful acquiescence of the present Incumbent in every measure that tended to the public convenience in preference to his own immediate interests will not be lost sight of. This circumstance has made a deep impression on your Committee, who should consider themselves wanting in gratitude did they not recommend to the admiration and generosity of their constituents traits of character so disinterested and so truly Christian.

The sum total expended in fitting up the chapel may, at first sight, appear excessive. Your Committee, however, can assure you that in every step they consulted the most rigid economy that was at all compatible with decency and respectability. Into one considerable error they are conscious of having fallen, an error that they neither mean to conceal nor desire to palliate. They commenced their operations on too diminutive a scale, which, with the unexpected success of the measure, rendered subsequent alterations and enlargements indispensably necessary. The work thus done at different periods, and latterly in circumstances much more unfavourable, has doubtless cost some few hundred dollars more than it would have done had it been all estimated for and completed at once. Such is the undisguised fact. An excessive caution betrayed them into error, and a mistaken economy produced real expenses. This is an ingenuous confession, not so much with the view of disarming the severity of your censure, to which in this respect they acknowledge themselves justly amenable, as to set everything relative to the trust confided in them in its true and proper light. Perhaps an attentive examination might show that even this blunder has

been productive of some good consequences to the cause in general, but on this investigation your Committee do not think it necessary to enter. Suffice it to say that the chapel stands—as you now behold it—free from every encumbrance, and that your Committee leave to their successors not one single obligation of any description to cancel.

The Committee consider it of importance to observe that at the request of several members of the congregation, and in the persuasion that such an arrangement would be more commodious and satisfactory, they were induced to adopt the present mode of letting, or renting, seats. This system has been found generally acceptable, and your Committee would recommend the meeting to sanction and continue it.

The following intelligence your Committee conceives to be in the highest degree interesting to the meeting. In the month of June last your Committee, together with the Kirk-Session of Monte Grande, drew up and forwarded to their Presbyterian brethren in Scotland, and also in London and Liverpool, a statement and petition (a copy of which is now on the table and inserted in minute of Committee meeting of 10th May last) setting forth the great advantages that might be expected to result from a permanent Scotch Presbyterian establishment in this city, and inviting them to co-operate in the good work by remitting funds to assist in erecting a chapel. To this communication a most favourable reply has been received from a Reverend gentleman of high standing in our native establishment, and your Committee now feel satisfied that some considerable sums may be expected from these quarters. They do not anticipate any diversity of opinion respecting the propriety and importance of this measure, and have therefore only to express their hope that when the opportunity arrives the congregation, by their united efforts, will prove themselves not unworthy of the liberality and consideration of their Christian friends.

Such is a rapid view of past operations; your Committee have acted up to the best of their judgment, but are far from insinuating that they have never mistaken the most eligible means. “To err is human, to forgive divine”; when they look back to the period of political turmoil and perplexity from which we are, as yet, only beginning to emerge, their astonishment is not that so little, but that so much has been effected.

The cause is good, and we may rest assured that a blessing from on high has attended our humble and unworthy endeavours. The work is progressive—let that console and animate us;

much yet remains to be done—let this stimulate us to increased activity and unflinching perseverance. Above all, let us beware of excusing ourselves or justifying our own inactivity by casting the blame upon others. Their concurrence or otherwise may render the cause more or less prosperous, but the fate of the Institution at present, in subordination to the counsel of the Eternal, is evidently dependent on our firmness, unanimity, and adhesion. Others have their duties and responsibilities; we, too, have ours. They may be culpable in not coming forward; we should be doubly so by abandoning the cause we have once espoused. Let each of us bear this in remembrance, and may that good Spirit which is from God preside in all our deliberations, imbuing our minds with “that wisdom which cometh from above, which is pure, peaceable, gentle and easy to be entreated, full of mercy and good fruits.”

The Treasurer's accounts were then laid before the meeting, the thanks of the meeting were accorded to the Committee, and the following gentlemen were named as members of Committee for the ensuing year:—

Messrs. Ramsay, Dunlop, Mitchell, Dunnett, Wilson, M'Farlane, Bell, Campbell, Belany, M'Kenzie, Black, M'Lean; A. C. Dunlop, *Chairman*; F. Dunnett, *Secretary*; A. Campbell, *Treasurer*.

The Committee were empowered to take any steps they might judge necessary to endeavour to obtain from the British Government what the meeting considered themselves entitled to from Act 6th, George IV., viz. the provision for supporting churches, etc., in foreign parts.

A serious difficulty had arisen in the early history of the community in regard to the British Church. We have no desire to rake up the embers of old fires, and shall put this matter in as brief and kindly a form as we can. But it is due to those who managed the religious affairs of the community to relate the story. It created at the time a sense of gross ill-treatment, and from a careful consideration of the various documents connected with the case, we are compelled to think that there was very good reason for discontent. The Presbyterians felt they had been over-

reached, and though they submitted at the moment, they successfully carried their case before His Majesty's Government and obtained some redress.

The facts are as follows: After the Church had been constituted, and it had become clear that some success was attending it, the managers felt that they were in a position to ask the King to raise the Church into a consular charge and grant money assistance. They took the necessary steps, consulted in private, called the people together, and, as the outcome of it all, laid the matter before His Majesty's Consul-General, Mr. Woodbine Parish, requesting him to initiate the proceedings necessary for obtaining the sanction and support of His Majesty's Government.

After the public meeting had been held, and while the memorial was in course of signature, Mr. Parish called a meeting of the subscribers to the British Church for 1st February 1830. It is pointed out that in the notice nothing special occurs, and it was assumed to be the annual meeting of the congregation. It appears, however, that when the Episcopalians heard that the Presbyterians had resolved to petition the Government, they also determined to invoke assistance from home.

The Presbyterians, for their part, felt this was only reasonable, but could not see that it had anything to do with their own petition. However, on going round the merchants with it they found that several had been approached and had subscribed to the Episcopalian Church on the express ground that it was to be both for Episcopalians and Presbyterians. At the same time a clause was added to the advertisement to the effect that it was intended to submit to the meeting a proposal and plan for building a church for the British residents in Buenos Aires.

Considering the replies of the merchants and the wording of this advertisement, the Presbyterians naturally paused and decided before going further to apply to the Consul for exact information. They therefore wrote, asking whether assistance could be given to both national establishments,

Presbyterian and Episcopalian, at the same time and place. Second, whether subscribers to the Scotch Presbyterian Chapel might be present and vote at the meeting referred to ; and third, whether British subjects generally might vote. To this Mr. Parish replied that he had reason to believe the Government would not support two establishments at the same place. That any British subject might be present but might not vote, unless he subscribed to the new church. He added that he thought it well to say that the church to be built was "distinctly understood to be for the Episcopalian congregation," but that it formed part of the plan of those who had determined to build the church "to offer it for the use of the Presbyterian congregation."

From these statements an idea of the subsequent developments of the case may be formed. The Presbyterians complained that their case never received consideration, and that so far from leaving it for the public meeting to decide, the Consul had already settled the matter, and had intimated that the Government would not support two establishments when he was simply asked *could* they do so. That though the church was at first intended to be of a national character, the intimation that the funds had been subscribed showed it was not intended to admit Presbyterians to its management.

We need not follow the matter further. Several meetings were held, protests taken, and the usual strong language used. The Presbyterians felt that they could not passively allow all their rights to be taken from them, as they were a State Church just as much as the other, and just as entitled to Government support. And if it were true that only one Church could obtain assistance, they held that the question which Church it should be ought to be carefully and fairly put before His Majesty's Government and settled by them.

It shows the ill-feeling that was roused (and it is indeed difficult to credit how even rancour could have gone so far), as one part of the correspondence tells how the Consul summoned the Rev. Dr. Brown before the Minister of the

Government "to be prohibited, he and all connected with his congregation, from publishing anything whatever in this country on the subject of the differences that had arisen between the Presbyterians and the British Consul in reference to the proposed church." This was done on the ground that "divisions among Protestants might furnish the enemies of religious liberty with a pretext for discrediting the existing law of toleration," and in the face of the treaty with Great Britain which allowed "Divine Service either within their private houses or their own particular churches or chapels which they shall have liberty to build or maintain in convenient places approved by the Government of the United Provinces of the River Plate."

As circumstances turned out it was a very good thing that the Presbyterians were badly treated. It roused their religious spirit and they built and maintained a church of their own, whereas, it is safe to say, a joint church in so important a position could not long have been satisfactory to either party.

Eventually the Presbyterians obtained a hearing from Her Majesty's Government through two able representatives: the Hon. Charles Grant (afterwards Lord Glenelg) and the Rev. Dr. Marshall Lang. This, however, was not till long afterwards, in 1838, but it was acknowledged that injustice had been done in the case we have been referring to. This was one of the reasons why the Consular grant was given to our Church, till such grants were abolished; and the benefit is still felt in the life pension that is paid by the British Government to the Chaplain, the Rev. Dr. Smith.

The following Annual Report for 1832 shows that, in face of many difficulties, much material progress had been made towards the realisation of the object so long and so ardently desired by the congregation.

The keen spirit
Seizes the prompt occasion,—makes the thought
Start into instant action, and at once
Plans and performs, resolves and executes.

REPORT of the Proceedings of the Secular Committee of Management of the Scotch Presbyterian Chapel in Buenos Aires, from 1st day of January to 31st day of December 1832.

The Committee, in presenting their Annual Report, are happy in being able to add their testimony to that of their predecessors in behalf of the continued and increasing prosperity of this establishment. So much ground has been gained this year as to authorise the strongest hope that the main difficulties opposing its progress have been overcome, and that its ultimate attainment of a firm and permanent footing is now near at hand.

The following summary detail of the transactions of the year will be abundantly sufficient, your Committee are persuaded, to justify this representation.

In accordance with the recommendation of the former Committee, one of the first objects that claimed their attention was the obtaining a more commodious place of worship.

The proceedings that took place at the beginning of the year, with the view of obtaining the use of the Episcopalian Church, were made known to you at the General Meeting held on the occasion and by means of the "Correspondence, etc.," which were then printed and distributed among the congregation. After the unexpected and most singular rejection of the Consul-General's plan of providing accommodation for the Presbyterians in that church (notwithstanding its previous sanction and acceptance), at the suggestion of several friends and well-wishers, the idea formerly entertained of building a church was revived; and the Committee, encouraged by the good will that many showed to the cause, set themselves seriously to consider the practicability of raising the adequate funds. Although the state of the country and of business certainly appeared to be unfavourable to such an undertaking, yet the urgent necessity of doing something towards providing a more suitable place of worship, and the hope of obtaining aid from home, induced them to make the attempt. A subscription was therefore set on foot, and such an amount was speedily contributed as left little or no doubt of ultimate success.

Thus satisfied of the practicability of their design, they now applied to Mr. Fox, His Majesty's Minister Plenipotentiary, in order to obtain the requisite sanction of the Buenos Aires Government. Mr. Fox, they are happy to say, received their application most favourably, and entered so fully into their views, that he not only consented to request the sanction of the Government of this country to the erection of the proposed

church, but offered to memorialise His Majesty's Government on the subject, to forward the Memorial, and accompany it with his own recommendation. The Committee, availing themselves of so favourable an opportunity of promoting an object which the congregation had so long desired, immediately prepared a Memorial explanatory of the situation of the Scotch Presbyterians in Buenos Aires, and praying for the assistance of His Majesty's Government, in conformity with the Act of Parliament "respecting Churches abroad"; which being numerous and respectably signed, was handed to Mr. Fox for transmission. After a little unavoidable delay the full sanction of the Buenos Airean Government to the whole undertaking has been obtained in terms of the 12th Article of the Treaty. In procuring this sanction, and in obtaining the necessary funds, your Committee cannot do otherwise than acknowledge that the Institution is greatly indebted to the zealous exertions of several gentlemen, who, though not of the Committee, frankly and cheerfully associated themselves with them, and liberally volunteered their services in the cause.

As soon as these proceedings had arrived at a proper stage a General Meeting of the subscribers to the intended church was held, at which plans of the building, prepared by Mr. Adams, Architect, were approved of and adopted, and a Committee appointed to carry forward the undertaking to its completion. In their hands the whole business relative to the proposed new church now remains; and it is scarcely necessary to say that the zeal already evinced by the gentlemen composing it, joined to their acknowledged influence, afford a complete guarantee that the object which this congregation so long aimed at, and combated so many difficulties to attain, will now, by the Divine blessing, not only be speedily but effectually accomplished.

The Committee, in alluding to the amount of funds collected for the various exigencies of the establishment in the course of the year, congratulate the congregation on the pleasing aspect they present, and which, as the following statement will show, is greatly improved in comparison with former years, viz. :—

Seat Rents and Donations	\$6542
Increase of Permanent Fund	3000
	<hr/>
	\$9542
	<hr/>

The Committee have been enabled to effect this amendment in the state of the funds by the hearty concurrence of the congregation in the measures adopted for raising them, and they

doubt not that their successors will be as liberally seconded in their exertions by all connected with the establishment,—that the improvement which has been going on progressively year by year may still continue. During no year since the commencement of the Institution has a sum been raised equal to the amount collected this year. This is pleasing not only as it has empowered your Committee to carry the purposes entrusted to their management more fully and satisfactorily into effect, but also as it affords an unquestionable proof of the popularity and usefulness of the establishment.

The remarkable advance that the Permanent Fund has made during the year calls also for their special attention and renewed recommendations of having it fostered with particular care. The prudent management of it by the Trustees has fully verified the hopes entertained by last Committee. It now amounts to upwards of \$7600 currency, as the Trustees' Account will show,—a sum altogether surprising when it is considered that it is the accumulation of little more than two years, and shows how much may be done by small means when judiciously and faithfully employed. It may now be prudent, even necessary, to place this fund in the hands of the Trustees for building the new chapel, but this the Committee leave entirely to the serious consideration of the meeting.

With reference to the funds collected during the year for educational purposes, the Committee are instructed by the Kirk-Session to state that they amount in all to about \$200; and this sum, together with what remained at the end of last year, has been employed in establishing a small Juvenile Library and in the purchase of various articles required in the management of the Sabbath School. The great importance of religious education is so obvious, both as regards the young themselves and the interests of society, that the Committee feel it almost needless to call the attention of the congregation to the subject. Every one connected with the Institution will, doubtless, continue to feel a due solicitude on this point, and extend the same liberality which they have shown in the support of other objects to one so truly and conspicuously beneficial.

In resigning to this meeting the charge entrusted to their management during the year, the Committee again felicitate the congregation on the increasing interest which has been evinced for the Institution, and sincerely hope that the decided and rapid progress it has made towards maturity during the year 1832 may soon raise it to that station to which the beauty of its constitution, the importance of its purpose, and the benefit it

offers to our countrymen here give it so eminent and so just a claim.

F. DUNNETT, *Chairman.*

THO. STUART, *Secretary.*

Printed by order of the General Meeting
held the 8th January 1833.

JOHN RENNIE, *Chairman.*

DONALD M'KENZIE, *Secretary.*

TREASURER'S ACCOUNT

Dr.

1832.

Dec. 31.	To amount paid for Chapel Rent	\$1200	0
	To amount paid for lighting Chapel and Sundries	270	4
	To amount paid to Rev. Wm. Brown	5071	6
		<u>\$6542</u>	<u>0</u>

Cr.

1832.

Dec. 31.	By amount of Seat Rents collected this year	\$3102	0
	By amount of Donations for this year	3440	0
		<u>\$6542</u>	<u>0</u>

E. & O. E.

BUENOS AIRES, 31st December 1832.

(Signed) JOHN MACFARLANE, *Treasurer.*

Dr.

PERMANENT FUND

In Account Current with Treasurer

To amount of Fund 31st Dec. 1831. Received from Treasurer	\$4600	0
To amount of Collections received at Chapel Door	1602	9
To amount of Discount of Bills, and Interest, received during the same period	1356	0
To amount of Donations during the same period	41	1
Amount of Fund this date	<u>\$7600</u>	<u>0</u>

BUENOS AIRES, 31st December 1832.

E. & O. E.

(For the Trustees) ROBERT M'LEAN.

CHAPTER XIV

BUILDING OF THE FIRST PRESBYTERIAN CHURCH IN SOUTH AMERICA

Muse not that I thus suddenly proceed ;
For what I will, I will, and there an end.

SHAKESPEARE.

THESE famous Shakespearian lines are just the outcome and echo of that earnest determination and stern resolve to advance onward and upward in the path of progress, "to trust in God, and do the right," so characteristic of the great Anglo-Saxon race. Macaulay said of our countrymen that, in energy, intellect, perseverance, and all that goes to make up national prosperity, the Scotch have never been surpassed. We humbly bow to the dictum of our great historian, and, as the ages roll on, let us hope that Scotsmen and their descendants may continue to deserve the same high eulogium, and fill the same high place in the historic page.

We cannot but be deeply impressed with the energy put forth, and the perseverance displayed in their undertaking the building of the first Presbyterian church ever founded in South America, and that also in spite of many discouragements—the smallness of the community, the uncertainty of means, the disturbed political state of the country, and other hindrances which have already been noticed in the report for 1832.

The eventful year of 1833, so full of interest to our small Scottish community, had been ushered in with many successful preparations for laying the foundation stone of

their new church. The building fund had been increased beyond their most sanguine expectations, and amounted now to over \$40,000 currency, about one-half the estimated cost of the building; and a substantial guarantee from a few of the wealthier members of the community had been given that the necessary funds should not be wanting for the completion of the sacred edifice.

A site for the church had been purchased, with some buildings thereon, at what was considered a comparatively cheap rate (\$25,000 currency, which, with exchange at 6½d. per dollar, was then equal to £677 sterling), with 26 yards frontage on the street by 52½ deep, equal to an area of 1365 square yards. The property would be worth now, 1892, at least £30,000 sterling. It had been arranged that the foundation stone should be laid on the 25th of February 1833, and the grand event accordingly took place on the day appointed with great *éclat*. The *British Packet* of 2nd March 1833 has the following report of the event:—

A very interesting scene was witnessed on Monday last, the 25th ult. We allude to the laying of the foundation stone of the Scotch Presbyterian Church in this city; and it was very gratifying to observe several distinguished gentlemen—natives of the country—specially attending on the occasion, among whom we observed: El Camarista, Sr. Dr. Don Felipe Arana, President of the House of Representatives; El Sr. Don Manuel Garcia, who was Minister Plenipotentiary on the part of this country at the period of celebrating the treaty with Great Britain; General Guido, recently Minister Plenipotentiary to the Court of Brazil; General Pacheco, military commandant of the northern division of this province.

We also observed present the Rev. Mr. Armstrong, of the British Episcopal Church in this city, and J. C. Zimmermann, Esq., Consul for Hamburg.

The ceremony was commenced by the reading of the official sanction of the Buenos Aires Government, a translation of which is as follows:—

“In conformity with the twelfth Article of the Treaty celebrated with His Britannic Majesty, it is hereby permitted to the Presbyterian community of this city, agreeably to the Memorial, to construct the Temple in the Calle de las Piedras,

the River Plate, and their Churches 177

on the site designated in the plan laid before the Government by His Excellency, H. S. Fox, Esq., H.B.M.'s Minister Plenipotentiary, the Presbyterian community confining themselves to the architecture as delineated in the aforesaid plan.

"Let this be transmitted to the Ministerio del Gobierno for the customary despatch, and also to H.B.M.'s Chargé d'Affaires, *ad interim*, in absence of H. S. Fox, Esq. And let the decree be deposited in the archives, along with the plan to which it refers.
(Signed) MAZA."

Several coins were then deposited, also a copy of the Treaty, the latest number of the *British Packet*, and other periodicals of this city, along with the following inscription:—

IN THE THIRD YEAR OF THE REIGN OF
WILLIAM IV.
KING OF THE UNITED KINGDOM OF GREAT BRITAIN
AND IRELAND
THIS FOUNDATION STONE
OF THE FIRST SCOTCH NATIONAL CHURCH IN SOUTH AMERICA
AND TO BE CALLED ST. ANDREW'S,
IS LAID
THIS DAY, THE TWENTY-FIFTH OF FEBRUARY 1838,
By PETER SHERIDAN, Esq., Chairman,
Accompanied by the other Members of the Committee
of Management, and assisted by
THE REV. WILLIAM BROWN,
Minister of the Scotch Presbyterian Congregation ;
In the 24th year of the Liberty, and 18th of
The Independence of the Republic,
His Excellency Gen. Don JUAN RAMON BALCARCE being
Governor and Captain-General of Buenos Aires.
Architect—Mr. RICHARD ADAMS.

GOD SAVE THE KING
AND PROSPER THE REPUBLIC.

(Signed)

PETER SHERIDAN
JOHN HARRATT
ROBERT M'DOWALL
WILLIAM FARLANE
PATRICK M'LEAN

WILLIAM RODGER, JUN.
JOHN M'DOUGALL
JOHN EDGAR
JAMES BLACK

Committee.

WILLIAM BROWN, *Minister.*
RICHARD ADAMS, *Architect.*
THOMAS C. WHITFIELD, *Contractor.*

The foundation stone was then laid, Mr. Sheridan pronouncing, "In the name of the Father, and the Son, and the Holy Ghost, One Eternal God, I lay this stone of the Scotch Presbyterian Church in Buenos Aires, to be known by the name of St. Andrew's." The stone being laid, Mr. Sheridan expressed himself in the following terms:—

"Thus have we, in a Roman Catholic country, laid the foundation stone of the Scotch National Church, encouraged and countenanced in our work by the special attendance of eminent and illustrious citizens of this Republic, thereby showing us that the privilege by which we assembled here this day was not a concession of cold political expediency but an emanation from the pure and holy spirit of religious toleration. May our work long endure, to recall to our minds our native land and its happy institutions, and may it be to us a friendly beacon diffusing a faithful light to point on the way to that bourne whence no traveller returns."

The Rev. William Brown then pronounced a very appropriate and impressive prayer, acknowledging God as the sovereign disposer of all events, and His particular providence in bringing us together for the present purpose and on the present occasion, expressing gratitude for the security and liberty with which we can worship the God of our fathers in this foreign land, recognising the Divine blessing as the only source of the utility of that Institution which we are now met to establish, and praying that by the Divine presence resting upon it, it might not cease to be the means of diffusing Divine truth, advancing the cause of human happiness, and promoting the glory of God till the glorious consummation when the knowledge of the Lord shall cover the earth, fervently imploring a blessing on His Majesty our King, the Governor and Government of this country, under whose fostering protection and rule the present undertaking had been thus far carried on, and concluding with an earnest supplication that all our intercourse with this people might tend, by the Divine favour, to the general good and our mutual happiness.

Here the ceremony closed, and those present adjourned to partake of refreshments, arranged under an awning fixed on the area of the building. Señor Don Felipe Arana soon retired, having, previous to the ceremony, stated that urgent official duties would oblige him to do so. He assured the Committee that he highly appreciated their having invited them to witness so interesting an event, and that the pleasure was enhanced by the occasion affording another gratifying proof of the inviolability with which the Government viewed the treaty with H. B. M., to

the privileges of which he considered the Presbyterian community in Buenos Aires eminently entitled, from the respect which they had always paid to the laws and authorities of the country, as well as from the excellent example they had invariably set in the relations of private life.

Señor Don Manuel de Garcia, General Guido, General Pacheco, and several other gentlemen spoke on the occasion. The tenor of their sentiments are so admirably combined in the following address of Sr. Don Manuel de Garcia, that we give it to the public with great satisfaction, regretting that we cannot transfuse into our translation the deep-toned eloquence of the Spanish.

"GENTLEMEN—Deeply penetrated by the favourable expressions with which I have just been honoured, and by the unanimous approbation with which you have been pleased to confirm them, I rise to return you my most cordial thanks, and, at the same time, to manifest my sentiments on the present solemn occasion.

"It was, in truth, a singularly flattering event, unmerited by me, having the honour to represent my country in the celebration of a treaty of amity, commerce, and navigation with H. B. M. signed on the 2nd February 1825—the first act of the kind in our new contemporary American States, and by which became decided in the opinion of Europe the question of our Independence. Nevertheless, there is a circumstance still more gratifying to me, and to which you will allow me to refer, as it redounds still more to the honour of my country, proving its civilisation to be superior to what its most enthusiastic friends and defenders appeared, or could dare to expect. In that treaty are consecrated principles of reason and justice, which, though elements indispensably necessary to the prosperity of society, are still opposed and rejected, through the ignorance of the many or the artifice and prejudice of rulers. The Argentine Republic not only consecrated those principles in its treaty with H. B. M. frankly and deliberately, but has since manifested that its celebration was not to be attributed to imperious circumstances, or the fervour of a transitory enthusiasm, but a sincere and perfect concordance in principles with the freest country and Government of Europe. Whilst calling your attention to the practical evidence of this truth, the act which we now celebrate is a happy illustration of it. Since the period of the celebration of the treaty, great changes have happened in the Government of this country, and political passions have recklessly exercised their terrific sway, yet every succeeding Administration has uniformly exerted itself; nay, they have

strenuously outvied each other, not only in strictly observing the letter of the principles consecrated in that treaty, but in fomenting and spreading their spirit. In the treaty it was stipulated as a favour to British subjects, the liberty of erecting temples for the exercise of their worship; but ere many months elapsed, that which the treaty conferred as a favour was declared by a law to be a sacred right of man. This was an immense step, and so glorious a demonstration of what I purposed proving that I need scarcely add more. Nevertheless, it will be agreeable to you to be reminded of other and recent proofs, which are more immediately interesting to yourselves. In the treaty the Government of the United Provinces reserved to itself the right of sanctioning and approving the locality of places of worship belonging to British subjects. In conformity with this, when the first application was made the Government accompanied its approval with a donation of a plot of ground for the site of the church and its dependencies. The same administration, with equal facility, has acceded to your request, gentlemen, and we now, with pleasure, accompany you to lay the first stone of a second church, with equal publicity and the same security with which you might effect it in the freest country on the earth. This phenomenon proves that the Government of the Argentine Republic is not only actuated by the principles of the treaty, but is disposed even to go still farther. These facts should tranquillise the minds, not only of British subjects, but of all men of every nation and persuasion, who reside among us, and should remove the injurious suspicions whereby it may be attempted to traduce the policy of the Government or the feelings and dispositions of the people. No; the freedom of thought, the liberty of expressing our sentiments and opinions, the inviolability of every kind of property, the most precious of which is that of thought, and, above all, gentlemen, that right which dignifies human nature—the sacred, inestimable right of worshipping God according to one's conscience, without other responsibility than to God Himself, a right which man cannot violate without committing sacrilege,—will be respected and protected, whatever changes the internal or external policy of the country may undergo. Yes; in this new land man may adore his God with the same freedom with which he may raise his eyes to heaven and contemplate the firmament. Religious sentiments will in time soar beyond the sphere of the infinitely variable combinations of human policy.

“Let us, then, be united in this sentiment; may charity, the sublime, divine, and characteristic principles of Christianity, daily increase among the nations of the world, until it efface those

sanguinary vestiges which still remain of the furious, un-Christian, and irreligious dissensions which were kindled in the name of the Religion of Peace; may the true spirit of Christianity finally triumph in all Christian societies, and convert them into one people of friends and brethren."

The noble Christian sentiments expressed by Dr. Garcia on the above auspicious occasion convey to us a great lesson in religious toleration, especially as coming from a quarter where many of our countrymen at home had little expected we should find it in all its fulness and freeness. Dr. Garcia had visited many European countries, and was well aware of these groundless and injurious suspicions against the good faith of the Argentine Government, and the mistaken views of the feelings of the Argentine people towards foreign settlers among them, and hence Dr. Garcia's desire to assure them that, amidst all the changes of future Administrations, they would not only strictly observe the letter of the principles consecrated in their treaty, but also the fomenting and spreading of their spirit. Those of us who have resided in the Argentine Republic during the latter half of the present century can cordially and sincerely vouch for the fulfilment of Dr. Garcia's prediction to the very letter.

In an obituary notice of the Rev. Dr. Brown from the *Scotsman*, in August 1868, we find the following paragraph. "Commencing with a small Mission Scheme in the country, he afterwards removed to the city of Buenos Aires, where a handsome church and school-house were erected, the entire labours of which he personally prosecuted for many years. The unsettled condition of the country and the jealousy of the Government against enlightenment brought him repeatedly into conflict with the native authorities, particularly in his efforts to promote education; but he had the satisfaction of overcoming difficulties which often seemed insuperable, and left behind him a legacy of free institutions which did much to raise the colony into the prosperous condition it now occupies."

A stricture on the above paragraph also appeared in a future issue of the *Scotsman*, which runs as follows:—

"The liberal and talented writer in the *Scotsman* must have been misinformed when he speaks of 'the jealousy of the Government against enlightenment,' and the repeated conflicts of Dr. Brown with the native authorities."

The alleged jealousy and conflicts have no real foundation. About 1830 a decree was published prohibiting Protestant teachers from receiving the children of Catholics into their establishments. This Dr. Brown regarded as a grievance, and tried, through the resident British Minister, to get it redressed, but no conflict on that or any other point ever took place between him and the local authorities. The great principle of religious toleration is nowhere better understood, and more faithfully observed, than in the Province of Buenos Aires. It is recognised in the Constitution, and, what is more, pervades the genius and temperament of the native population, not only of the capital, but of the remotest country districts. Dr. Brown and his successors have ridden thousands and thousands of leagues over the pampas of Buenos Aires, exercising their professional functions with the utmost publicity, without opposition or molestation, without a look or gesture of disrespect.

But the church in Buenos Aires was entirely a voluntary scheme, and had neither the position nor the privileges of the Church at home, and it was a matter of great concern to Dr. Brown to endeavour to reduce the inequality. For many years he carried on an active correspondence with the Home Government upon the subject, but it was only after undertaking a voyage to his native land in 1833, and through the fortunate accident by which Lord Palmerston succeeded Lord Aberdeen in the Foreign Office, that he ultimately gained his purpose, viz. the benefit of the benign Consular Act for the support of churches in foreign parts. This Act provides that the British Government should supplement any amount raised by the congregation towards defraying the minister's stipend and other expenses of the pastorate, up to £400 sterling, as already granted to the Episcopalian Church in Buenos Aires.

The following extract from Article XII. of the treaty between the United Provinces of the River Plate and Great Britain will help our explanation.

And be it further enacted that in case any of His Majesty's subjects shall by voluntary contributions among themselves raise and contribute such a sum of money as shall be requisite for defraying one half part of the expense of erecting, purchasing, or hiring any church or chapel or building to be appropriated for the celebration of divine service, according to the rites and ceremonies of the United Church of England and Ireland, or of the Church of Scotland, or defraying one half part of the expenses of erecting, purchasing, or hiring any ground to be used as a place of interment for His Majesty's subjects at any foreign port or place, wherein any Consul-General or Consul appointed by His Majesty shall be resident, then, and in any such case, it shall and may be lawful for such Consul-General or Consul, in obedience to any order to be for that purpose issued by His Majesty through one of his principal Secretaries of State, to advance and pay for and towards the purposes aforesaid, or any of them, any sum or sums of money not exceeding in the whole in any one year the amount of the money raised in the year by any such voluntary contribution as aforesaid, and every such Consul-General or Consul as aforesaid shall in like manner once in every year transmit to one of His Majesty's principal Secretaries of State an account made up to the 31st day of December in the year next preceding, of all the sums of money actually raised at any such port or place as aforesaid, for the several purposes aforesaid, or any of them, by any such voluntary subscription as aforesaid, and of all sums of money by him actually paid and expended for such purposes, or any of them, in obedience to any such orders as aforesaid, and which accounts shall by such principal Secretary of State be transmitted to the Lord High Treasurer, or to the Lords Commissioners of His Majesty's Treasury, for the time being, who shall give to such Consul-General or Consul credit for all sums of money not exceeding the amount aforesaid, by him disbursed and expended in pursuance of any such order as aforesaid, for the purposes aforementioned, or any of them.

Provided also, and be it further enacted, that the whole salary of any chaplain heretofore appointed, or to be appointed to officiate in any such church in any foreign port or place in Europe, shall not exceed in the whole five hundred pounds by the year, or in any foreign port or place not in Europe, eight

hundred pounds by the year. Provided also that all such chaplains shall be appointed to officiate as aforesaid, by His Majesty, through one of his principal Secretaries of State, and shall hold such their offices for and during His Majesty's pleasure and no longer.

We thus notice that £400 sterling was the maximum to be paid by the British Government, and in this way in a wealthy congregation the stipend might and sometimes was raised to £800 sterling per annum.

Although the building of the church was now prosecuted with vigour, we find that two years were spent in its construction. An accident occurred which caused a considerable delay and an extra expenditure of \$5000. The interior pillars seem to have settled down from some imperfection in the foundations, thus fracturing the roof to such an extent that both pillars and roof had to be rebuilt. The foundation stone was laid on the 25th February 1833, and the church was opened for public worship on the 25th April 1835, but a longer period had yet to elapse before the benefit of the Consular Act could be felt, and not till 1838 was the first supplementary amount paid to us by the British Government.



FRONTAGE OF ST. ANDREW'S SCOTCH PRESBYTERIAN CHURCH (DEMOLISHED IN 1893).

CHAPTER XV

ST. ANDREW'S SCOTCH PRESBYTERIAN CHURCH, BUENOS AIRES

THIS beautiful church was opened for divine service on Sunday, 25th April 1835, and, according to the custom of the Presbyterian Church, without any outward formal dedicatory display ; but a very impressive sermon was preached by our worthy and highly esteemed pastor, the Rev. William Brown, to a very numerous and appreciative audience, many of the people coming from long distances in the country districts.

The preacher took his text from Solomon's prayer at the Dedication of the Temple, 1 Kings ix. 3, "And the Lord said unto Solomon, I have heard thy prayer and thy supplication, that thou hast made before me : I have hallowed this house, which thou hast built, to put my name there for ever ; and mine eyes and mine heart shall be there perpetually."

The sermon was never printed, and only outlines of it have been preserved. The preacher divided it into four heads—"Royalty on its Knees," "Humility in Prayer," "Prayer in time of Need," and "The Blessing."

1st. "*Royalty on its Knees.*"—The person who prayed was great. Solomon did not appoint one of the priests to do it, or one of the prophets, but did it himself, in the presence of all the congregation of Israel. It was well that he was able to do it—a sign that he had made a good improvement of the pious education his parents gave him. With all his learning, it seems, he learnt to pray well, and knew how to express himself to God in

a suitable manner. In the crowd of his philosophical transactions, his proverbs, and songs he did not forget his devotions. He was a gainer by prayer, and we suppose gave himself much to it, and was not shy of performing divine service before so great a congregation; he was far from thinking it any disparagement to be his own chaplain and the mouth of the assembly to God. And shall any think themselves too great to do this office for their own families? Solomon, in all his glory, even on his ivory throne, looked not so great as he did now. Great men should thus support the reputation of religious exercises, and so honour God with their greatness. Solomon was herein the type of Christ, the Great Intercessor for all over whom He rules. The posture in which he prayed was very reverent and expressive of humility, seriousness, and fervency in prayer. He kneeled down; the greatest of men must not think it below them to kneel before the Lord their Maker.

2nd. "*Humility in Prayer.*"—It was a humble prayer of Thy servant, an earnest prayer made in faith, before Thee, as the Lord and my God. Lord, hearken to it, have respect to it, not as the prayer of Israel's King (no man's dignity in the world, or titles of honour will recommend him to God), but the prayer of Thy servant. He supposes that God's people would ever be a praying people; he resolves to adhere to that duty himself. He directs them to have an eye, in their prayers, to that place where God was pleased to manifest His glory, so as He did not anywhere else on earth.

3rd. "*Prayer in time of Need.*"—Solomon does not mention particulars; so numerous, so various are the grievances of the children of men. They shall know, every man, the plague of his own heart, what it is that pains him, and shall spread their hands, that is, spread their case, in prayer, toward this house, whether the trouble be of body or mind, they shall represent it before God. Inward burthens seem especially meant; sin is the plague of our own heart, our indwelling corruptions are our spiritual diseases: every Israelite indeed endeavours to know these, that he may mortify them, and watch against the risings of them. These drive him to his knees, drive him to the sanctuary; lamenting these he spreads forth his hands in prayer.

4th. "*The Blessing.*"—Solomon blesses himself and the congregation, expressing his earnest desire and hope that the presence of God might be with them. That is all in all to the happiness of a church and nation. This great congregation was now shortly to scatter, and it was not likely that they would ever be all

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together again in this world ; Solomon therefore dismisses them with his blessing : "The Lord be present with us, and that will be comfort enough, when we are absent from each other ; the Lord our God be with us, as He was with our fathers : let Him not leave us : that He may incline our hearts to Himself, to walk in all His ways, and to keep His commandments." What Solomon asks here for his prayer is still granted in the intercession of Christ, which his supplication was a type of ; and through Him we can receive grace in every time of need. He solemnly charges his people to persevere in their duty to God ; his admonition at parting is, "Let your heart be perfect with the Lord your God."

It is to be regretted that the sermon was never published, but Dr. Brown had a fastidious dread of print, although he had piles of sermons and lectures that might well be reproduced, which would present novel and striking views of religious truths, notwithstanding the advancement of recent years. We can imagine, however, the emotional effect of such a noble "theme" upon the congregation in its application to their special needs and peculiar position in the land of their adoption.

The following intensely graphic description of the opening of the church, from the pen of one of the congregation, will, we feel sure, be read with interest :—

Scotch Presbyterian Church

This commodious and splendid church was opened for divine service on Sunday last, 25th April. Agreeably to the simple ritual of the Mother Church, devoid of all pomp and pageantry, there was no formal consecration, but an eloquent and impressive discourse was delivered by our worthy and respected pastor, the Rev. William Brown, from 1 Kings ix. 3, which was listened to with deep and solemn attention by a very numerous and highly respectable congregation, some even evincing the intensity of their feelings by those "tears which 'tis a luxury to shed." Past recollections, present sensations, and future anticipations mingled together and produced a joint result which we believe language has no power to portray.

He that on some auspicious day has seen his dearest wishes realised, after all but despairing of his greatest exertions ; or he that has watched the taper of hope flickering fitfully in the

socket, and as he watched, has seen it change by imperceptible degrees into a steady and brilliant flame, can only fully sympathise with the contending emotions that divided many a breast. We have no intention of withdrawing the veil that conceals the past, or of embittering the placid enjoyment of the present with retrospections of an opposite tendency. We cheerfully consign all to the bourne of oblivion; and now that the natural equilibrium has, by direct and indirect means, been restored, we only pray for a sincere and cordial reconciliation. The story, however, has its moral lessons; and some of them too important to be passed over in silence. Let others similarly situated learn from our example that union and perseverance in a just and good cause are ultimately irresistible; and let those who, availing themselves of their accidental ascendancy in society, would lord it . . . But why should we proceed? Prospectively, we see much to anticipate from this establishment. The great number of Scotch residents, their proverbial nationality and devoted attachment to everything connected with the land of their dearest and unfading associations, all presage a successful and desirable result. Mere external forms and ceremonies, viewed in the abstract, are doubtless unimportant; and weighed in the scales, by the Sage in the Closet, are found to be "trifles light as air." Not so in the busy and material world of action; to ensure your results, you must occupy the vantage ground, and avail yourself of every facility that habit, or education, or association may bring within your reach. It is in vain to seek access by a passage that prejudice, if you will, has shut up, and equally vain to attempt to bend tastes and predilections "that have grown with our growth, and strengthened with our strength," and become in fact, an integral part of our moral being. Viewed in this light, the necessity and importance of this Institution must be apparent to every unprejudiced mind; and possessed as it is of those peculiar advantages, we believe and trust that it is destined to achieve a great and important social object, acceptable alike to the philosopher, the philanthropist, and the Christian.

In closing this hurried notice it may be expected that we should offer some tribute of public acknowledgment for eminent services during the prosecution of this measure. With regard to our fellow-residents, we pass them all in silence, fearful that the object of our commendation might be misunderstood or misinterpreted, and aware, at the same time, that it would be impossible to enumerate all those who have made every exertion in their power to second an end so desirable, and have thereby



INTERIOR OF ST. ANDREW'S SCOTCH PRESBYTERIAN CHURCH (DEMOLISHED IN 1893).

acquired solid and lasting claims to the gratitude of the community. We have absent friends, however, who are not in the same predicament; the Very Rev. Dr. Thomas Chalmers, Professor of Divinity, Edinburgh; the Rev. Dr. Patrick M'Farlane of Greenock, and the Rev. Dr. Smith of St. George's, Glasgow, have rendered services to our cause that our warmest gratitude can but ill repay. They were our first, and have all along been our warmest and steadiest friends, "through good report and through bad report," and to their counsel and exertions we are, in a great measure, indebted for the safe and respectable footing on which we now stand. We cannot but envy them the proud satisfaction of reflecting that they have been instrumental in planting the first Presbyterian Institution in the South American continent, and that through their agency the provisions of the wise and benevolent Act regarding churches in foreign places have been first extended to our national establishment. Gratitude also requires that the name of His Excellency H. S. Fox, Esq., His Majesty's late Minister Plenipotentiary to this Republic, should not be omitted; he was the first to view our case in the light of its own merits, and to act with the independence and decision becoming the venerated name he bears. Did we not fear to offend their delicacy, we could also mention several distinguished natives who have acquired a first claim to our respect and gratitude. Permit us at least to pay this tribute to the memory of the late Dr. D. Victorio Garcia de Zuñiga, himself a zealous and consistent Catholic, but happily imbued with that mild spirit of toleration and forbearance which is the fruit of sincere Christian principle in every sect and persuasion, and who, following the dictates of his truly liberal mind, acted towards us on the broad principle of Christian love and charity. Such examples deserve to be recorded as incentives to mutual love and forbearance, a haven so safe and comfortable, that we shall not again trust our crazy bark to the "world of water."

A SCOTCH PRESBYTERIAN.

British Packet,
BUENOS AIRES, 28th April.

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AMOUNT of Subscriptions received and Money expended in the Building of
the Scotch Presbyterian Church of Buenos Aires.

CASH			
1832.	Dr.		
Dec. 13.	To Parlane M'Alister and Co.	Subscription	\$1000
	John M'Farlane	"	250
	Donald M'Kenzie	"	250
	Duncan Lamont	"	500
	John Rennie	"	100
	John M'Dougall	"	1000
	Alex. M'Dougall	"	100
	John Thompson	"	100
	Thomas Stuart	"	500
„ 18.	John Best	"	200
	Wm. Rodger	"	500
	Patrick M'Lean	"	500
	Matthew Balleny	"	400
	Alex. M'Gaw	"	250
	John Cumming	"	100
	Robert Spiers	"	100
	Charles Home	"	50
	Henry Hoker	"	50
	Rev. Wm. Torry	"	50
	Robert C. M'Lean	"	250
	J. and T. Clark	"	100
	Robert M'Gaw	Part Payment	2000
	John Davidson	"	30
	Thomas Lindsay	"	500
1833.			
Jan. 26.	George Ogg	Subscription	100
	J. J. Klick	"	30
	S. Bishop	"	100
	S. Lafone	"	500
	M. Lewis	"	50
	George Dowdall	"	50
	George Macome	"	200
	Wm. Hayton	"	50
	J. C. Thompson	"	50
	C. H. Anderson	"	50
	George Beley	"	100
	George Nuttall	"	150
	C. Tayleur and Co.	"	500
	John Kennedy	"	100
	George Haymes	"	50
	Wm. Benbow	"	50
	James Coyle	"	200
	Daniel Gowland	"	150
	James Miller	"	500

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1833.		<i>Dr.</i>		
Jan. 26.	To	Plowes Atkinson and Co.	Subscription	\$500
„ 28.		John Gifford	„	100
		Alex. Brander	„	50
		Alex. Gifford	„	100
		M'Kenzie and Co., on a/c of their	„	1000
		Robert M Douall	„	500
		James Blyth	„	100
		Alex. Younger	„	100
		H. Y. Page	„	200
		James Mitchell	„	200
		Permanent fund, rec. from R. C. M'Lean	„	7000
„ 30.		Permanent fund, rec. from R. C. M'Lean	„	600
		John Harratt	Subscription	1000
		Thomas Whitfield, on a/c of his	„	500
Feb. 18.		J. Carlisle	„	250
		John Downes	„	250
		Duncan Stewart	„	250
Mar. 4.		S. Wilde	„	50
		Wm. Langdon	„	300
		J. B. Long	„	50
		J. A. King	„	50
		Richard B. Newton	„	100
		Edward Newton	„	50
		Samuel Lyons	„	100
		Alex. Spears and Co.	„	500
		J. C. Zimmermann	„	500
		G. Watson, on account	„	100
„ 16.		John Gilpin	„	100
		Thomas Sillitoe	„	250
		Wm. Douglas	„	250
		Wm. Hodgson	„	200
		James Campbell	„	200
		Joseph Mann	„	50
		W. H. Garratt	„	150
		Thomas Jones	„	50
		M. C. Falcon	„	100
		Robert M'Gaw	„	50
		Robert Ferguson	„	30
		Geo. M'Intosh	„	5
		Edmond Kirke	„	20
April 22.		Joseph Smith	„	1000
		D. Campbell	„	200
July 30.		John Reid	„	500
		Joseph Attwell	„	20
		John Davidson	„	30
Nov. 9.		John Dodds, from Mr. Edgar	„	30
		Wm. White	„	50
		James Steadman	„	50

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1833.	<i>Dr.</i>		
Nov. 9.	To Thomas Reid, from Mr. Edgar	Subscription	\$100
Oct. 18.	Wm. Rodger, on loan at 1% until paid		1500
	John Harratt		1500
	Robert M'Douall		1500
	Patrick M'Lean		1500
	Peter Sheridan		1000
	Wm. Farlane		1500
	John M'Dougall		1000
	Rev. Wm. Brown, subscription per Chairman of Secular Committee		500
	James Black, on loan at 1% per m. until paid		500
	John Edgar, on loan at 1% per m. until paid		500
Nov. 8.	P. Smart, amount of his subscription per Mr. Edgar		30
	J. Lidde, amount of his subscription for Mr. Edgar		40
	Amount from sundry subscriptions per Mr. Edgar		20
	Dr. Dick, his subscription		500
	A Cameron, balance, his subscription		150
1834.			
April 8.	Amount of Committee's Bills discounted at 4 ms.	\$19080	
,, 21.	Amount of Committee's Bills discounted at 4 ms.	10920	
		\$30000	
	Less interest \$1800 and stamps \$18	1818	
			12000
Aug. 8.	Amount received from Bill from Alzaga, due 8th November		31347 3
	Wm. Laidlaw, from Wm. Rodger	\$250	
	James Hargreaves, from Wm. Rodger	100	
			350
Nov. 8.	Amount received for Bill discounted at 2 months, due 8th January (Alzaga)		31347 3
	Amount received for Bill discounted at 3 months, due 7th February (Bank)		12000
Dec. 2.	Peter Sheridan, from him, Int. on \$1000	\$120	
	P. M'Lean	1500	180
	Wm. Rodger	1500	180
	Wm. M'Farlane	1500	180
	R. M'Douall	1500	180
	John Harratt	1500	180
	John M'Dougal	1000	120
	James Black	500	60
			1200
1835.			
Jan. 8.	Amount received for Bill discounted at 2 months, due 8th March (Alzaga)		32287 6
Feb. 7.	Amount received for Bill discounted at Bank		12000
	James Dunnett, subs. per F. Dunnett	\$500	

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1835.	Dr.		
Feb. 7.	To Francis Dunnett, subs. per F. Dunnett	. \$250	
	James Lawrie, subs. „ „	. 250	
	J. and T. M'Clymont, subs. per „	. 200	
	Hugh Robson „ „	. 200	
	Angus Cameron „ „	. 100	
			\$1500
Mar. 14.	John M'Cargo, subs. per M. Balleny	. \$290	
	James Winton „ „	. 100	
	Wm. Young „ „	. 50	
	Archibald Smith „ „	. 10	
	Wm. Rankin „ „	. 10	
			370
„ 7.	Amount of Bill discounted with Alzaga, at 2 months, at 1½%, due 7th May		32287 3
April 4.	James White and Co., their subscription		500
			<u>\$223107 2</u>
	To Balance brought down		\$52 4
„ 24.	P. M'Lean, amount of Pagaré (Whitfield subscription)		500
May 7.	Amount of Bill discounted at Bank, due 7th July	\$12000	
	Amount of Bill, Alzaga, discounted at Bank, due 7th July	33285 3	
			45285 3
July 7.	Amount of Bill discounted at Bank, due 7th August	\$9600	
	Amount of Bill, Alzaga, discounted at Bank, due 7th August	33285 4	
			42885 4
Aug. 16.	Balance due to the Committee Treasurer		45740 1
			<u>\$134463 2</u>
Aug. 16.	To Wm. Rodger, for		
	No. 11 to 20=10 Shares £250 Ex. 6½d.		\$8888 7
	Wm. Parlane, for		
	No. 1 to 10=10 Shares £250 Ex. „		8888 7
	M'Cracken and Co., for		
	No. 21 to 30=10 Shares £250 Ex. „		8888 7
	Rennie M'Farlane, for		
	No. 31 to 40=10 Shares £250 Ex. „		8888 7
	John M'Dougall, for		
	No. 41 to 46= 6 Shares £150 Ex. „		5333 3
	James Black, for		
	No. 47 to 50= 4 Shares £100 Ex. „		3555 5
	R. M'Douall, to account		
	No. 51 to 55= 5 Shares £125 Ex. „		1295 5
			<u>\$45739 1</u>

(The above amount paid Sundry of Committee as per contra.)

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1835.		Dr.	
Aug. 16.	To R. M'Douall, balance 51 to 55		\$3148 7
	James Dunnett, for		
	No. 56 to 61 = 6 Shares £150 Ex. 6 $\frac{1}{2}$ d.		5333 3
	P. M'Lean, amount borrowed from him		
	at 1%, payable on demand	\$5000	
	Wm. Rodger, amount borrowed from		
	him at 1 $\frac{1}{2}$ %, payable on demand	7000	
			12000
	James How, amount subscription		500
	Thomas Barton		200
Oct. 10.	Dr. Wilson		250
	Peter Sheridan		1500
	Amount borrowed from John Harratt, to be paid in		
	Bonds		3000
	George M. Portis, amt. of his subscription		100
			<u>\$26032 0</u>
	To Balance brought forward		\$129 2
Nov. 12.	Wm. Rodger, advanced by him		617 4
Aug. 1.	Robert M'Douall		1250
	John Harratt		3144 5
	John M'Dougall		1250
1836.			
Aug. 25.	Robert M'Douall		3375
	John Harratt		2924 6
	John M'Douall		3376
	Wm. Parlanc		6220
1837.			
May 2.	John Harratt		600
	Wm. Rodger		700
	Patrick M'Lean		500
June 30.	John Harratt		11719 1
			<u>\$35895 8</u>

CONTRA

1833.		Cr.	
Jan. 5.	By Amount paid Mr. Adams		\$500
	Mr. Sheridan		100
" 20.	printing bank receipts		20
	the Escribano		50
	for half of ground for Church		12900
" 30.	Mr. Whitfield, Contractor		22330
Apr. 22.	Mr. Parlanc, for Mr. Whitfield		86
	By brokerage on purchase of land		250
	By Amount paid R. Adams, Architect		100
Oct. 18.	for printing circulars, to W. R.		300
	Joseph Wilson's salary on 8th June, to		
	W. R.		500

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1833.		Cr.	
Oct. 18.	By Amount paid	Joseph Wilson's salary on 17th July, to W. R.	\$200
	„	Joseph Wilson's salary on 6th Sept., F. M'L.	700
	„	Secular Committee	16000
Nov. 8.	„	Mr. Adams, per Mr. Edgar, in Feb.	170
	„	removing the tenants by Mr. Edgar in Feb.	400
	„	Mr. Adams removing the tenants on 28th March	200
	„	Mr. Wilson removing the tenants on 1st June	500
1834.			
Apr. 10.	„	T. Whitfield, Contractor	27000
	„	Catalini, Architect	500
July 1.	„	„	500
Aug. 8.	„	Mr. Sheridan, a/c Capellania 1 year	500
	By Amount	for 2 Bills per contra, due 8th and 21st inst.	30000
	„	of interest on 2 Bills per contra, renewed for 3 months from 8th inst.	1347 3
Nov. 8.	„	of Alzaga's Bill due this day, paid him	31347 3
	„	of interest paid on discount of Bill due 8th Jan., at 1½ %	940 4
	„	discount on Bill at Bank due 7th Feb.	360
	„	paid for stamps for 2 Bills, 15 and 9	24
Dec. 2.	„	paid for silver watch to engineer, and engraving	333 4
	By P. Sheridan,	amount received from him on 18th Oct. 1833	1000
	„ R. M'Douall,	amount received from him on 18th Oct. 1833	1500
	„ Wm. Rodger,	amount received from him on 18th Oct. 1833	1500
	„ John Harratt,	amount received from him on 18th Oct. 1833	1500
	„ Wm. Parlane,	amount received from him on 18th Oct. 1833	1500
	„ James Black,	amount received from him on 18th Oct. 1833	500
	„ John M'Dougall,	amount received from him on 18th Oct. 1833	1000
	„ Patrick M'Lean,	amount received from him on 18th Oct. 1833	1500
	By Amount paid	R. Price, expended laying foundation stone	50
	„ „	to the Committee, interest on \$10000 lent by them for 12 months, as per contra	1200

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1835.		Cr.	
Jan. 8.	By Amount	paid Alzaga's Bill due this day . . .	\$31847 3
	„	paid Interest on Bill to Alzaga, due 8th March	940 3
Feb. 7.	„	Bill paid at Bank this day . . .	\$12000
	„	Interest on Bill per contra . . .	344
	„	Stamp for same	15
			12359
Mar. 26.	„	paid Catalini, Architect, on a/c . . .	500
	„	paid Alzaga for Bill due 7th inst. . . .	32287 6
	„	Interest paid on Bill per contra \$32287 6, 2 months at $1\frac{1}{2}\%$	\$964 4
	„	paid error of int. on last Bill . . .	28
	„	paid Stamps for Bill per contra due 7th May	15
			101134
	„	paid Catalini, as per receipt of 19th Feb. (P.S.)	500
	By Balance carried down	. . . . .	52 4
			<u>\$223107 2</u>
May 7.	By paid Amount of Bill at Bank this day	\$12000	
	„	Amount of Alzaga's Bill at Bank this day	32287 6
	„	Discount 2 months at $1\frac{1}{2}\%$ on Alzaga's Bill, due 7th July . . .	968 5
	„	Interest on int. of Alzaga's Bill . . .	29
			\$45265 3
	„	Discount on Bill at Bank, due 7th July . . .	244
	„	Amount of stamps for above Bills, due 7th July \$9 and 15	24
July 7.	By Amount	paid Bill at Bank, due this day	\$12000
	„	paid Bill to Alzaga at Bank, due this day	33285 3
			45285 3
	„	Int. on Alzaga's Bill, \$332853, 1 month at $1\frac{1}{2}\%$	\$499 2
	„	Int. on Bank Bill, \$9600	99
	„	Stamps	24
			622 2
Aug. 7.	„	paid at Bank, due this day . . .	\$9600
„ 11.	„	paid Alzaga on a/c his Bill, due 7th inst.	\$22033 3
16.	„	paid Alzaga on a/c his Bill, due 7th inst. 11251 7	
			33285 2
	„	paid Int. on Alzaga's Bill, since due . . .	117
			<u>\$134463 2</u>

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1835.	Cr.		
Aug. 16.	By Balance due Sundry of Committee		<u>\$45740 1</u>
Apr. 24.	By amount paid J. Whitfield, amt. orig. contract	\$66990	
	„ Allowance for falling of Church	5000	
			<u>\$71990</u>
	„ Less paid in Jan. 1833	\$22330	
	„ „ April 1834	27000	
			<u>49330</u>
			<u>\$22660</u>
Aug. 10.	„ Amount paid Morris, by W. Rodger, on a/c	\$200	
	„ „ Smith „ „	200	
			<u>400</u>
„ 16.	„ Printing Bonds and Binding		160
„ 26.	„ Escribano Ferrera de la Cruz, for sundries		500
Nov. 12.	„ Amount paid Catalini, on account		500
	„ „ paid for reconocimiento of the Church		150
	„ „ Stamps not charged		33
	„ „ paid Lawyers' advice respecting purchase of the site of the Church, and fees to various parties in the course of obtaining Government's permission for building		1500
	„ Balance carried to next month		129 2
			<u>\$25932 2</u>
Dec. 31.	By Capellania Int. up to the 20th Dec.	\$200	
	„ Morris, Balance of arbitration	150	
	„ Smith „ „	250	
	„ Marcos Agrelo's fees	17 4	
	„ Wm. Rodger	3750	
	„ Settlement of Capellaneria	1350	
	„ „ interest on „	544 5	
1836.			
Aug. 25.	By Balance to Catalini, Architect	1000	
	„ Pelegrini arbitration	400	
	„ Interest on Capellania	200	
	„ Amount paid Whitfield on a/c of \$25000	14424	
	„ Int. of Capellania up to 7th June 1837	600	
1837.			
June 30.	By Interest paid Wm. Rodger, up to date	1200	
	„ Amount paid T. C. Whitfield, bal. of a/c	10576	
	„ Interest on above balance to 1st inst., 10 months, at 1 %.	1057	
			<u>\$35719 1</u>

E. and O. E.

BUENOS AIRES, 30th June 1837.

JOHN HARRATT, PATRICK M'LEAN.

30th September 1838.

WM. RODGER, JR.

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THE SCOTCH PRESBYTERIAN CHURCH IN ACCOUNT CURRENT WITH THE BUILDING COMMITTEE

<i>Dr.</i>	
To Paid account purchase of ground	\$12000
„ Brokerage on purchase of ground and removing of tenants	650
„ Interest on Capellania paid to 7th June 1837	1900
„ Expenses paid settling Capellania	1494 5
„ Paid T. Whitfield, for building, extras, etc.	96990
„ „ Architects	4470
„ „ Wilson	1900
„ „ Secular Committee, Oct. 1833	1600
„ „ Lawyers for opinion, and fees to various parties in the course of obtaining Government's permission for building	1500
„ Escribano for sundry diligencias	500
„ Paid for sundry diligencias	100
„ „ Expenses of arbitrations	1350
„ „ Various minor expenses	1017
„ „ Interest on moneys borrowed	12295 6
	<u>\$137767 2</u>

Note.—Besides the above amount paid for the purchase of the ground, there is a Bond owing for two thousand hard silver dollars, due 7th June 1837, being the amount of a Capellania that existed on the ground previous to its being purchased by the Committee.

<i>Cr.</i>	
By Amount of subscriptions collected	\$29105
„ „ Permanent Fund received—Secular Committee	7600
„ Proceeds of £1650 sterling borrowed on the building in shares of £25 each, Ex. 6½d.	58666 6
„ Debt owing to the Building Committee, the amount being advanced on loan by various of the individuals composing it	42395 4
	<u>\$137767 0</u>

E. and O. E.

BUENOS AIRES, 30th September 1837.

PATRICK M'LEAN.
WM. RODGER, JR.
JOHN HARRATT.

STATEMENT PARTICULARISING THE INDIVIDUALS WHO HAVE ADVANCED MONEYS ON THE BUILDING IN SHARES OF £25 STERLING EACH

Messrs. William Parlano	No. 1 to 10 £250—Ex. 6½d.	\$8888 7
„ William Rodger, Jr.	„ 11 to 20 £250— „ „	8888 7
„ M'Cracken and Jamieson	„ 21 to 30 £250— „ „	8888 7
„ Rennie M'Farlane and Co.	„ 31 to 40 £250— „ „	8888 7

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Messrs. John M'Dougall . . .	No. 41 to 46 £150—Ex. 6½d.	\$5333 3
„ James Black . . .	„ 47 to 50 £100— „ „	3555 5
„ Robert M'Dougall . . .	„ 51 to 55 £125— „ „	4444 4
„ James Dunnett . . .	„ 56 to 61 £150— „ „	5333 3
„ John Harratt . . .	„ 66 to 70 £125— „ „	4444 4
<u>£1650—</u>		<u>\$58665 7</u>

E. and O. E.

BUENOS AIRES, 30th September 1837.

PATRICK M'LEAN.
WM. RODGER, JR.
JOHN HARRATT.

We notice from the preceding statement of accounts that, notwithstanding the great liberality of the community, and especially the large-hearted open-handedness of the merchants, there was still a bond of 2000 hard dollars to be met, and falling due on the 7th June 1837. This amount was what is called a Capellania, and requires some explanation, as the word and its meaning are no doubt familiar only to the student of our earlier ecclesiastical history.

The Capellania, then, was a foundation or endowment of a fixed sum of money made by pious persons on some part of their possessions, with the obligation of celebrating yearly a certain number of masses, at a certain church, chapel, or altar. These Capellantias were of various kinds, but were sometimes called “Memorias de Misas,” because they were instituted to preserve the memory of the founder, or “Legos Pios,” because the obligation was generally transferred by will to their successors. Such, then, was the bond above mentioned, and as this could not be allowed to remain on a heretic church “so called,” it was first placed on the M’Kinlay quinta, and afterwards removed to the M’Lean property, when, by another heroic effort of our merchant princes, who had so often put their “shoulders to the wheel,” the obligation was met at its due date. But there was still another debt of £1650 sterling on the church in bonds held by the above-mentioned members of the community. Here the climax of generosity seems

to have been reached, for by a stroke of the pen the bonds were voluntarily cancelled, the claims of the holders annulled for ever, and the last penny of debt removed from the church.

May we cherish the memory of the noble pioneers, and with an honest pride record them in the immortal lines of "Avon's gentle Bard."

Oh, your desert speaks loud ; and I should wrong it,
To lock it in the wards of covert bosom ;
When it deserves with characters of brass
A fortified residence 'gainst the tooth of time,
And rasure of oblivion.



REV. WILLIAM BROWN, M.A., D.D.

CHAPTER XVI

LIFE AND WORK OF REV. DR. BROWN

Where gratitude o'erflows the swelling heart,
And breathes in free and uncorrupted praise
For benefits received : propitious heaven
Takes such acknowledgment as fragrant incense,
And doubles all its blessings.—LILLO's *Elmerick*.

WE have now noticed the completion and opening of St. Andrew's Scotch Presbyterian Church under the most favourable auspices, free from all pecuniary encumbrance, and placed on a safe and respectable footing by the provisions of the wise and beneficent Consular Act regarding churches in foreign places, and now destined to fully realise that high position of trust and usefulness to which she has been called in the providence of God. With feelings of the deepest gratitude to the Giver of all Good we acknowledge the way by which He has hitherto guided us through many "perplexing paths of life," and has led us by His grace in the green pastures, and by the still waters. May peace ever be within the walls of our Zion, and prosperity within all her borders.

A short biographical sketch of the life and work of the Rev. Dr. Brown in Buenos Aires during a period of twenty-four years will, we are sure, be of deep interest to many of our countrymen now scattered far and wide over the vast plains of the Argentine Republic.

The following is from the obituary notice published in 1868 in the *Edinburgh Scotsman* :—

We have to record the death on Monday last, at his house in St. Andrews, of the Rev. Dr. William Brown, Professor of Divinity and Biblical Criticism in that University. A man of distinguished character and attainments deserves some other mention than the simple record of his decease.

Dr. Brown's career was an active and varied one. He was born at Leuchars, in the county of Fife, in the year 1800, of parents who, though humble in station, were distinguished for great worth and piety, and with them, at an early age, he removed to St. Andrews. He studied first at the Grammar School and afterwards at the University, in both of which he highly distinguished himself and gained the highest honours. In the United College he was a favourite pupil of Dr. James Hunter. Having completed his usual academical course, he went to the Divinity Hall for some time, and subsequently finished his theological education in the University of Aberdeen. Soon after he accepted a situation as tutor in a private family in Banffshire, which he occupied for seven years. The opportunities for study which he then enjoyed were sedulously improved, and he was thereby rendered comparatively independent in the resources of mental cultivation which the active life which he afterwards pursued in South America made it impossible that he could there acquire.

After being licensed by the Presbytery of Banff, Dr. Chalmers, with whom he had in his early St. Andrews days been on a footing of cordial intimacy, and who highly appreciated the energy and impulse of his character, proposed to him to undertake a mission to Buenos Aires, in South America, with the view of establishing there a Presbyterian church and colony. Against the remonstrances and urgent solicitations of his friends, he determined to seek his fortune in the unpromising direction thus opened to him, and sailed for that country in 1826.

Going out entirely, as he did, without credentials, and without material assistance of any kind whatever, it was not to be expected that early success should attend his labours; and to some extent there is no doubt that he sharpened the edge of opposition by the uncompromising and imperious zeal with which he threw himself into every work which he had really at heart. Commencing with a small mission scheme in the country, he afterwards removed to Buenos Aires, where a handsome church and schoolhouse were erected, the entire labours of which he personally prosecuted for many years. The unsettled state of the country threw many obstacles in his way, but he had the satisfaction of overcoming difficulties which often seemed in-

superable, and left behind him a legacy of free institutions which did much to raise the colony into the prosperous condition it now occupies. The Church in Buenos Aires being entirely a voluntary scheme, it had neither the position nor the privileges of the Church at home, and it was a matter of great concern to Dr. Brown to endeavour to reduce the inequality. For many years he carried on an active correspondence with the Home Government upon the subject; but it was only after undertaking a voyage to this country in 1833, and through the fortunate accident by which Lord Palmerston succeeded Lord Aberdeen in the Foreign Office, that he ultimately gained his purpose. This object being gained he returned to Buenos Aires, and remained there a faithful pastor to his congregation and true to the liberal instincts of his mind in promoting every measure that had an elevating tendency, regardless altogether of creed or religious distinctions, till 1850, when he paid a visit to Scotland. It was his intention to return to Buenos Aires, for which to the end of his life he retained an affectionate regard, but having previously sent home his family to this country, he was reconciled to an abandonment of his plans; and in the following year he had the satisfaction of seeing his services rewarded by his appointment to the Chair of Divinity and Biblical Criticism in the University of St. Andrews.

Under his direction the Divinity Hall of St. Andrews was for many years a leading centre of intellectual activity, and he was one of the first who laid the foundation of the Liberal party in the Church, particularly in the direction of philosophical speculation. His place was afterwards taken by younger men, but for many years his lectures—the introductory ones of which were regularly printed in the *Scotsman*—were an object of attraction in intellectual circles. He was long charged with heretical opinions, but that calumny ultimately died away. He published almost nothing from a fastidious dread of print, although he has piles of sermons and lectures that might well be reproduced.

For some years Dr. Brown's health had been failing, owing very much to the severe effect which domestic bereavement had upon a constitution enervated by unceasing work in a warm climate. But he died in harness, never during the seventeen years that he was Professor having sought a moment's relief. He was a great favourite with his students, to whom, in spite of a superficial hardness of manner, his warm and affectionate nature highly commended him, and whom he invariably treated on a level of equality; and that generation of students whom he taught last will not cherish his memory least.

The preceding obituary notice from the *Scotsman* will be read in this locality with deep emotion, at least by the few now surviving contemporaries of the Rev. Dr. Brown. It is an able and impartial estimate of his general character, intellectual endowments, and professional services. So far, we have nothing to add to it and nothing to deduct from it.

But Dr. Brown spent twenty-four years of his prime in Buenos Aires, and the Presbyterian community might well be charged with apathy or ingratitude if his labours, privations, and successes in its cause were allowed to pass unrecorded. We trust our children, and our children's children, will be taught to venerate his name and memory, and to appreciate the noble inheritance he has bequeathed to them.

It is not quite correct that he came out here "without credentials or material aid." He came out with the credentials of an ordained clergyman of the Church of Scotland, and under a contract with Messrs. John and William Parish Robertson for their agricultural colony at Monte Grande, some fifteen miles distant from the city of Buenos Aires. There he laboured for a short time with general acceptance, and without any material privations to complain of. But the colony, founded perhaps on too grand a scale to be remunerative and self-supporting, and blighted by the perennial curse of these young countries—revolution and civil war—eventually collapsed, involving its noble-minded, but too sanguine, projectors in irretrievable ruin, and casting the colonists and their pastor on their own resources.

It was at this point that the energy and self-reliance of Dr. Brown were put to the test, a test before which ordinary minds would have quailed. But he "had put his hand to the plough," and he scorned to look back. With indomitable resolution he stuck to the ex-colonists, and they in their turn, and as their then limited resources admitted, stood as nobly by him and the cause he represented. They shared with him their scanty loaf, and he imparted to them, with increased zeal and assiduity, in the pulpit on Sundays,

and in the schoolroom during the other days of the week, the religious, moral, and intellectual culture that dignify a community and pave the way to ultimate success.

Much of the history of the Scotch Colony has yet to be written, and for the present suffice it to say that from its debris sprang up a hardy and enterprising race that now supports in comfort three ordained clergymen in this Province, and one in the neighbouring republic of the Uruguay—a social triumph greater than even Dr. Brown, with his ardent temperament, could have expected to see realised during his lifetime. The fact well deserves the attention of future colonists and missionaries. From it they may learn not to be disheartened by apparent difficulties, and that with zeal and prudence, co-operation and perseverance, hardly any obstacles in the way of a good cause are insurmountable.

We can scarcely fancy a situation more difficult and inauspicious than that in which Dr. Brown began his work of organisation. In the native element, party strife was dominant, and civil war almost the normal state. Cattle breeding in its most primitive form was the only existing industry of some importance. Sheep husbandry was only in its infancy, and only very few, more provident or far-seeing than the rest, had taken an interest in it. In the breaking up of the Scotch Colony, agricultural enterprise had been nipped in the bud. It was a bleak prospect for the ex-colonists, with nothing to fall back upon but a wide and sparsely populated territory, a healthy climate, and their personal efforts and industry; the latter often interrupted by the internecine struggles of the natives. Agriculture abandoned, it was impossible that so many persons could subsist within the radius of the late colony. A few removed to the capital, but the greater part were driven by the force of circumstances into the boundless plains of Buenos Aires, against their own will at the moment, but for the ultimate good of themselves and families, under the care of a benignant Providence, "from seeming evil still educating good."

This involuntary but inevitable disruption of his congregation placed Dr. Brown in a new conflict, for his services in preaching and teaching could no longer embrace satisfactorily all the scattered fragments of the colony. Fortunately the colonial tie was still strong, and from the instinct of companionship and mutual protection a considerable number settled in the same neighbourhood, some twenty-five miles distant from Buenos Aires, where St. John's, our second Presbyterian church, was subsequently erected in the district of Quilmes.¹

Dr. Brown's charge now embraced a wide circuit, Monte Grande, the Quilmes district, and the city of Buenos Aires, where, as before remarked, several of the ex-colonists had settled, and which contained besides, a considerable number of Scotch residents, who, without reference to the sects or denominations to which they had respectively belonged in Scotland, gladly availed themselves of Dr. Brown's ministrations. How he, single-handed, managed to harmonise these discordant elements and keep the sacred fire alive in such distant localities must remain a mystery to the uninitiated, and admits of but one satisfactory solution, that when special work is to be done Providence raises up special agents for its performance. That our deceased friend was one of those honoured agents we cannot doubt in view of the splendid results attained in circumstances apparently the most adverse.

Shortly after the disruption of the congregation above alluded to, Dr. Brown removed with his family to the capital, and two large rooms in his dwelling-house were

¹ The ex-colonists who became landed proprietors and settled in this neighbourhood were : Messrs. James Brown and William Young, near the source of the Arroyo Las Piedras ; Thomas Robson, on the Arroyo Las Conchitas, all in the district of Quilmes ; James Rodger and Robert and James Barclay, in close proximity to these, in the district of San Vicente ; James Cathcart, James Pettigrew, the M'Reavies, Scotts, Blacks, and other names that I cannot now recall, settled in the neighbourhood of Monte Chingolo. These and their descendants afterwards, formed the nucleus of the St. John's congregation, but previous to this their spiritual wants were provided for by Dr. Brown, who held services at stated intervals at the residence of Mr. James Brown up to the time of his leaving Buenos Aires in 1849, and subsequently by our own Dr. Smith (the founder of St. John's), who continued these services till the church was opened in 1855.

fitted up as a temporary chapel. Here a considerable congregation speedily collected, more important in point of numbers than either of the country stations. Still they were all regarded as one congregation and one cause; accordingly an equitable and harmonious compromise was made, that one half of Dr. Brown's time should be allotted to the town congregation, and the other half to the Monte Grande and Quilmes stations alternately.

As may be imagined, these distant stations entailed on Dr. Brown an amount of personal labour that only a paramount sense of duty, with an iron will and iron constitution, could have sustained. To preach at one of the country stations in the morning and in the town in the evening, with a gallop of twenty miles between the services, was no rare occurrence, whilst he was occupying five days in the week in secular tuition to eke out the scanty subsistence his parishioners could then afford to give him. His zeal, constancy, and indomitable perseverance at this period are beyond all praise. And let it not be supposed that during the turmoil of avocations his professional studies were neglected. No, Sunday after Sunday new subjects were brought forward, treated with an elaborate care and a critical acumen, better adapted, perhaps, to the Chair he ultimately held in the University of St. Andrews than to the requirements of a promiscuous congregation in South America. At all events it shows the natural bent of his mind, and entitles him to the high merit of a diligent student, a conscientious inquirer, and a profound and independent thinker.

But the crowning achievement of his South American career remains to be told, an episode we would willingly consign to oblivion, with its long-forgotten bickerings and heart-burnings, could it be done without injustice to his memory, and we shall be sorry, indeed, if the few remarks we feel bound to make upon it should in any way disturb the peace and cordiality that happily exist, and have for many years existed, between the then rival establishments.

In 1828 the number of British residents in the city of

Buenos Aires had become so considerable that it was thought advisable to take advantage of the Imperial Act, that so wisely and generously provides for the erection and maintenance of churches and hospitals in foreign ports. Accordingly, a public meeting of British residents was officially convened to deliberate on this point. It was numerously attended, more than three-fourths of those present being Presbyterians, whose united subscriptions amounted to more than half the sum subscribed for the object. A knotty question remained; that was whether the proposed church should be Episcopalian or Presbyterian, both being equally recognised by the British Government, and no preference for either being expressed in the Act under which the meeting was held. The result of the vote may easily be inferred from the composition of the meeting, but by intrigue the rights of the majority were ignored, and the views of the minority reported to the British Government and accepted by it.

This act of flagrant injustice was a powerful lever in the hands of Dr. Brown, who found a willing and effective fulcrum in the community over which he presided. They were justly exasperated by the treatment they had received and the buffet given to their national establishment. Accordingly, it was forthwith resolved that a Presbyterian church should be erected, and its recognition by the British Government was an object worthy of the pen and lofty aspirations of Dr. Brown. The remarks of the *Scotsman* on this point require only one very slight rectification, which is, that our gratitude is due not so much to Lord Palmerston as to the Hon. Charles Grant, afterwards Lord Glenelg, who zealously supported the views of Dr. Brown and Dr. Chalmers, and eventually placed the two churches on a footing of perfect equality as regards British chaplaincies in foreign parts.

As a preacher, Dr. Brown's delivery and address were not much in his favour; but these defects were amply compensated by a fervid zeal and logical acumen. Of him it may truly be said that "whatever his hand found to do he did it with all his might," whether advocating the

rights of his Church, the interests of secular education, the claims of hospitals, the importance of public libraries, or any other "institution of an elevating tendency." In the city of Buenos Aires, St Andrew's Church, with its spacious schoolroom and select congregational library, are distinct "footprints in the sands of time," of which the family and friends of Dr. Brown may well be proud; not to speak of the vigorous offshoots at Quilmes, Chascomus, and Carmélo (in the Oriental Republic), all fraught with promise for the future, and all indebted more or less to the labours and personal sacrifice of the great pioneer of the cause.

Of his self-denial and disinterestedness, the history of the Permanent Fund is a notable example. It was adopted as a preliminary step, and commenced with a few small donations, to be supplemented by monthly collections, on the simple principle that the sums so raised should be employed in discount, and that only one half the interest realised should be available for the current exigencies of the year, and that the other half should be capitalised. The scheme was a great success; in less than three years it amounted to what was then considered a large sum, and was permanently invested in the purchase of the site of the present church; and a capital investment it was, for the bare site would now bring at least £3000.

It was the success of this very simple expedient that satisfied all of the practicability of erecting a church; and in this age of emigration and foreign colonisation the lesson that other young communities may learn from it is too obvious to require further comment. Dr. Brown watched its progress with parental solicitude, and amidst trying privations allowed no deviation whatever from its primary object. Can a more conclusive proof be desired of stern principle and unbending resolution? With a man of a different stamp, plausible pretexts might easily have been found for relieving present necessities and trusting to the chapter of accidents for the future; but, fortunately for the cause and for his memory, Dr. Brown was cast in a different mould. In this respect he may safely be quoted as the model of a

Christian pastor. No social improvement was postponed for an hour in deference to his personal interests; he sometimes provoked unnecessary opposition, but no one can question the purity of his motives or the nobleness of the ends to which he aspired.

Here follow examples of rendering accounts to the British Government, under the Consular Act.

*Report of the Scotch Presbyterian Church Committee for
the Year 1838*

The Committee of Management appointed for this year to superintend the concerns of the Establishment make the following Report of their proceedings.

The total amount subscribed and contributed by the British residents towards the Scotch Presbyterian Church in Buenos Aires for the year 1838 is ten thousand and forty-nine dollars currency of Buenos Aires, which at the exchange of $5\frac{1}{2}$ d. per dollar amounts to £230:5:9 $\frac{1}{2}$ sterling, as detailed in the document herewith marked A.

Your Committee recommend, therefore, that the amount be apportioned in the following manner: First, the sum of £209 sterling, being equal to \$9120 currency, to defray the half part of the Minister's stipend for this year. Second, the sum of \$929 currency towards the ordinary and incidental expenses of the Establishment during the present year, which amount to \$1858, as detailed in the accompanying document marked B.

(Signed) ROBERT M'CLYMONT, *Treasurer.*
JOHN MACFARLANE }
PETER C. DICK } *Trustees.*

BUENOS AIRES, 31st December 1838.

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THE ACCOUNT of the Treasurer and Trustees of the Scotch Presbyterian Church Establishment at Buenos Aires for the year ending 31st December 1838. .

Dr.

1838.	Currency.	Sterling.
Dec. 31. To amount of subscriptions and contributions actually received from the residents by the Treasurer and Trustees of the Scotch Presbyterian Church Establishment at Buenos Aires during the year 1838, towards the support of the Establishment for the year, as detailed in the accompanying paper marked A . . .	\$10,049	£230 5 9½
To balance, Deficit of receipts to meet the expenditure	10,049	230 5 9½
	<u>\$20,098</u>	<u>£460 11 7</u>

Cr.

1838.	Currency.	Sterling.
Dec. 31. By salary of the Chaplain for the year 1838, as sanctioned by the General Meeting of the British residents held on the 31st day of December	\$18,240	£418 0 0
By amount of incidental expenses of the Church during the year 1838, as approved by the Committee and Trustees and detailed in the accompanying paper marked B	1858	42 11 7
	<u>\$20,098</u>	<u>£460 11 7</u>

We hereby declare upon honour that the above account is just and true, according to the best of our knowledge and belief, and that the average rate of exchange during the year has been fivepence half-penny sterling money per dollar of Buenos Aires currency.

(Signed) ROBERT M'CLYMONT, *Treasurer.*
 JOHN MACFARLANE }
 PETER C. DICK } *Trustees.*

BUENOS AIRES, 31st December 1838.

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A

DETAILED STATEMENT of sums actually received from the British Residents
by the Treasurer and Trustees of the Scotch Presbyterian Church Estab-
lishment in Buenos Aires, between 1st January and 31st December
1838.

Messrs. M'Cracken and Jamie- son	\$275	Mr. Archibald Smith . . .	\$20
Mr. Patrick M'Lean . . .	275	Mr. Angus Cameron . . .	275
Mr. Alexander Grant, senior .	25	Mr. Robert M'Clymont . .	55
Messrs. Parlane, M'Alister, and Co.	275	Mr. Thomas M'Clymont . .	55
Messrs. Anderson, Waller, and Co.	110	Mr. Rankin	25
Mr. James Lawrie	275	Mr. George Irvine	25
Messrs. Best, Brothers, and Co.	220	Mr. Nuttall	25
Mr. Benjamin Henderson . .	25	Mr. John Kennedy	5
Messrs. James and William White	440	Mr. Thomas Duguid . . .	110
Messrs. Rennie, Macfarlane, and Co.	275	Mrs. Pettigrew (per Mr. M'Clymont)	50
Messrs. Bell, Balleny, and Co.	275	Mrs. M'Gillevery (per Rev. Dr. Brown)	25
Mr. Daniel Black	25	Mr. Geo. Sheddan	50
Mr. John Cumming	25	Mr. Archibald Watson . .	50
Mr. John Davidson	55	Mr. David Methven . . .	55
Mrs. Tweedie	70	Mr. John Ferguson . . .	25
Mr. Thomas Robson	110	Mr. Francis Helmholtz . .	25
Mr. James Black	275	Mr. William Brown . . .	550
Messrs. M'Cargo, M'Gaw, and Barbour	105	Mr. Thomas Galbraith . .	175
Messrs. A. Cumming and James Cowes	50	Mr. James Jack	100
Mr. William Young	55	Mr. James Cathcart . . .	50
Mrs. A. Lawrie	55	Mr. Gilbert Ramsay . . .	140
Messrs. Leys, Mollison, and Grierson	105	Mr. William Grierson . .	110
Messrs. Dunnet and Orr . .	110	Mr. Peter Dick	75
Mr. Turnbull Clark	50	Mr. Thomas Liddle . . .	50
Mrs. Thompson	25	Mr. George M'Farquhar . .	70
Mr. Robert Barclay	50	Mr. James Winton	35
Mr. Robert Mitchell	70	Mr. James Rodger	50
Mrs. W. Tait	25	Messrs. Edgar and Noble .	100
Mr. James Barclay	100	Mr. William Atkinson . .	70
Mr. George Dawson	25	Mr. Robert M'Clymont, senior	25
Mrs. Brown	25	Mrs. Shaw	25
Mr. Robert Buchanan	50	Mr. George Strachan . . .	25
Mr. John Grey	50	Mr. John Blues	50
Mr. John Clelland	100	Messrs. Grant and M'Queen .	50
		Donations	2195
		Church-door Collections .	1099
			<hr/>
			\$10,049

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We hereby declare upon honour that we have actually received the sums particularised in the preceding statement, amounting in the whole to ten thousand and forty-nine dollars current money of Buenos Aires.

(Signed) ROBERT M'CLYMONT, *Treasurer*.
JOHN MACFARLANE }
PETER C. DICK } *Trustees*.

B

DETAILED STATEMENT of incidental expenses, as under.

1838. Salary of W. S. Wilson, the church clerk	\$1000
Salary of W. S. Wilson, as pew opener	600
Paid to Angus Cameron for candles, as per voucher . .	258
	<hr/>
	\$1858
	<hr/>

We hereby declare upon honour that the above statement is just and true according to the best of our knowledge and belief.

(Signed) ROBERT M'CLYMONT, *Treasurer*.
JOHN MACFARLANE }
PETER C. DICK } *Trustees*.

Minute of the Proceedings of a General Meeting of British Residents held at Buenos Aires pursuant to Act of Parliament on 31st December 1838, for the purpose of appropriating the sums of money raised towards the expenses of the Scotch Presbyterian Church Establishment in that city.

Public notice having been duly given, a general meeting of the British residents was held on 31st December 1838, Her Majesty's Consul in the Chair, when a Report from the Church Committee appointed at the former general meeting of the year was presented and read over, and the due appropriations of the sums of money which had been raised was recommended for their approval, after which the following resolutions were unanimously agreed to, viz.:—

1st. That the appropriation of the sum of £209 sterling, which at 2½d. the current dollar equals \$9120 currency, to defray the half part of the stipend of the Chaplain for the present year be approved.

2nd. That the appropriation of the sum of \$920 currency to meet the half of the remaining expenses of the Church Establishment for the year be approved.

3rd. That Her Majesty's Consul be requested to forward the foregoing resolutions, together with the report of the Church

Committee, to the proper Department of Her Majesty's Government, with a view to obtain the requisite authority for defraying the half part of the stipend of the Rev. William Brown, and also the half part of the incidental expenses during this year, appearing as a deficit in the account of the Trustees of this Church Establishment.

(Signed) CHARLES GRIFFITHS,
H.M. Consul.

BUENOS AIRES, 31st December 1838.

Copies of Documents handed to Her Majesty's Consul on receiving payment of the Government allowance to the Scotch Presbyterian Church in Buenos Aires for the year 1838. Say, list of subscriptions, detailed statement of payments, receipt by the Rev. Mr. Brown for his salary for the first six months, also for the last six months, receipt of the clerk and pew opener for the last six months, account of incidental expenses, and Treasurer's account current.

Year.	Amount collected and supplemented.	Exchange.	Gross Amount.	Incidental Expenses.	Stipend.
1839	\$19,447.04	3 $\frac{3}{4}$ pence	£303 17 4	£28 17 4	£275 0 0
1840	30,014.06	2 $\frac{3}{4}$ "	343 18 4	21 3 11	322 14 5
1841	37,522.00	2 $\frac{3}{4}$ "	429 18 9	29 16 3	400 2 6
1842	38,640.00	3 "	483 0 0	33 10 0	449 10 0
1843	60,262.00	3 "	753 5 6	153 5 6	600 0 0
1844	41,792.00	3 $\frac{3}{4}$ "	609 9 4	52 17 0	556 12 4
1845	42,740.00	3 $\frac{3}{4}$ "	666 0 8	83 0 8	583 0 0
1846	43,056.00	2 $\frac{3}{4}$ "	426 1 6	62 10 10	300 19 10
1847	39,820.00	2 $\frac{3}{4}$ "	414 15 10	68 13 1	346 2 9
1848	47,672.00	2 $\frac{3}{4}$ "	422 1 11	54 16 7	377 5 4
1849	46,880.00	2 $\frac{3}{4}$ "	512 15 0	58 13 7	454 1 5
1850	48,300.00	3 $\frac{3}{4}$ "	704 7 6	278 15 3	425 12 3

Average stipend per annum £424 : 5 : 3.

The record of our Church during the twelve years here indicated shows an amount of financial prosperity hardly "dreamt of in the philosophy" of her early founders, and truly they might now say that "the lines had fallen to them in pleasant places." But Dr. Brown's labours among his people here were now drawing to a close, and we now leave the severance of the tie between pastor and people to another chapter.

CHAPTER XVII

PARTING WITH REV. DR. BROWN

And whether we shall meet again I know not.
Therefore our everlasting farewell take :
For ever, and for ever, farewell, Cassius !
If we do meet again, why, we shall smile ;
If not, why then, this parting was well made.

SHAKESPEARE.

WE have now brought our record down to the eve of parting with Dr. Brown, who had laboured among us so faithfully for twenty-four years. His final separation from his congregation was not anticipated at the time, his leave of absence being for one year only, to join his family in Scotland and recruit his health, yet he never returned to Buenos Aires. He was called by Divine Providence to another sphere of labour and great usefulness for the last eighteen years of his life, as we have already noticed in his short memoir.

The severance of the sacred tie between pastor and people is "never joyous, but grievous," but the parting was more deeply felt in a newly settled community like our own, where many difficulties had been met and manfully overcome, many privations had been patiently borne, and many sacrifices cheerfully made in building up for themselves and their posterity an imperishable inheritance, whose influence for good will, under the Divine blessing, be felt through generations yet unborn.

The following is his letter to the Trustees and Committee of the Church :—

29th November 1849.

GENTLEMEN—Though you are fully aware of my design to retire temporarily from my charge, and have individually expressed your concurrence in the arrangements necessary for carrying this design into effect, it seems proper to submit them to you in your collective capacity and for your official approval.

When in the course of last year, measures were taken to obtain a teacher from Scotland, I proposed to the parties interested to procure for the office a licentiate of the Church, that as a preacher I might commit to him for a season the ministrations of my pulpit, and be enabled to return home, to visit my family and recruit my health. This was kindly assented to, and the Foreign and Colonial Committee of the General Assembly, to whom this arrangement was referred and the appointment entrusted, having given their sanction to the measure, selected the Rev. James Smith, a licentiate of the Presbytery of Glasgow, to carry it into effect according to the conditions prescribed.

Mr. Smith not having received ordination, and consequently not possessing authority to discharge those functions of the sacred calling which are strictly ministerial, I have arranged with the Rev. Mr. Siegel, pastor of the Prussian Evangelical Church of this city, to officiate in the ordinances of baptism and marriage for such members of the congregation as may require them, and may choose to avail themselves of his services.

Mr. Siegel is kindly disposed to make himself generally useful in his ministerial capacity to the Scotch community during my absence. I considered myself entitled to request this service from Mr. Siegel in consequence of having long ministered similarly to the German community before the establishment of the present Prussian Church. He has frankly admitted this claim, so that none need have any scruple in applying to him for his professional services when requisite.

I am bound to pay Mr. Smith at the rate of £100 per annum during the time he preaches for me, guaranteeing that amount for at least one year, and in case my absence should extend beyond that period, for not less than one half year more.

I trust that these arrangements will appear satisfactory to the Trustees and Committee, and that they will be pleased to sanction them, at least for the ensuing twelve months. Mr. Smith

is engaged as teacher for two years from the time he arrived, but if I return to Buenos Aires I do not contemplate an absence of more than one year, and therefore for that time only do I ask the sanction of the Committee to my present arrangements. If, after going home, I come to the resolution of not resuming my present charge, I will endeavour to inform the Committee in sufficient time to enable them to take steps for the appointment of my successor before the end of the year, that the congregation may not longer be deprived of the benefit of a regular ministry. I may add that it will afford me much satisfaction if the management of the affairs of the church continues to be conducted during my absence by the present Committee.

In now taking leave of you, gentlemen, I beg cordially to acknowledge your services in the cause of the church, and your kindness and consideration towards myself. In reference to my connection with the Scotch community in Buenos Aires, the retrospect is clouded by many trials and sorrows; at the same time it is certainly enlivened by many bright and gladdening recollections. The social well-being of the community, the interests of religion and education, have never wanted zealous and persevering supporters, and in my endeavours to promote and uphold them I have never been without hearty coadjutors and attached friends, and the encouraging state to which our united efforts have at last brought our institutions may well banish from the mind every painful reflection. The worth of personal character is undoubtedly the true source of the stability and usefulness of institutions, and just to the extent that the power of religion is personally experienced and acknowledged will our social machinery of church and school, library and benevolent associations be maintained in healthy action. At the same time the external arrangements of management and finance are indispensably essential. Allow me to hope, therefore, that these will continue to be conducted, as they have heretofore been, with skill, judgment, and vigour. No one can serve the public without many sacrifices of personal feeling and convenience, but in the view of the ultimate social and moral results suspended on the institutions and influences now established amongst us, I cannot but hope that you will cheerfully submit to all such sacrifices. Wherever my lot may hereafter be cast, I can never cease to take a deep interest in the fortunes of a community with which I have been so long connected, and in the welfare of institutions which I esteem it my honour and privilege to have been in some measure instrumental in rearing. That God may watch over them and prosper

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the means which you and others may employ for maintaining them in existence and promoting their efficiency, is the earnest wish of your pastor and sincere friend, WILLIAM BROWN.

To this letter the following reply was sent:—

BUENOS AIRES, 18th December 1849.

MY DEAR SIR—At the request of a meeting of the Trustees and Committee of Management of the Scotch Presbyterian Church, held this evening, I have the honour to acknowledge receipt of your letter dated 29th November addressed to them, communicating your intention of temporarily retiring from your charge, and the arrangements made for supplying the wants of the congregation during your absence. In answer I am empowered to state—

That the Trustees and Committee of Management do most cordially grant their approval and consent that the Rev. Dr. Brown should for a time retire from his charge, and they would express the hope that this projected visit to Scotland may prove beneficial to his own health and to the interests of his family.

They would also express their satisfaction with the arrangements by which Mr. Smith is to discharge the duties of the pulpit and the Rev. Mr. Siegel is to officiate in the ordinances of baptism and marriage. They trust, for the space of time contemplated, that of one year, they will be found to meet the wants of the congregation, being, as they are, the most efficient arrangements the circumstances admit of.

The Trustees and Committee of Management, on the occasion of this temporary separation, would beg to refer to the past history of the church establishment. The Rev. Dr. Brown has been identified with the overcoming of the many difficulties of its foundation, and its present state of security and strength is mainly owing to him. They would, then, confidently entertain the hope that he will still find the most interesting field for his labours in that which his own hands has planted in Buenos Aires, where his return will be received with so much gladness.

I have much pleasure in communicating to you the sentiments of the Trustees and Committee of Management of the Church, and beg to remain yours very truly,

WILLIAM BRASH.

Before parting with Dr. Brown, we feel it a duty to record once more the names of his noble fellow-workers

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during the last years of his ministry among us. How few, alas! of those who then were full of vital energy and lusty life are now surviving in this Year of Grace 1893.

And yet—

Can that man be dead
Whose spiritual influence is upon his kind?
He lives in glory; and his speaking dust
Has more of life than half its breathing mould.

DETAILED STATEMENT of sums actually received from the British Residents by the Treasurer and Trustees of the Scotch Presbyterian Church Establishment in Buenos Aires, between 1st January and 31st December 1849, towards the support of that Establishment for that year.

Mr. Turnbull Clark . . .	\$260	Mr. William Sheddan . . .	\$130
Mr. James Lawrie . . .	460	Mr. Robert Barclay . . .	130
Mr. Joseph Graham . . .	100	Mr. John Manwell . . .	65
Mr. A. Glover . . .	80	Mr. James Cathcart . . .	50
Messrs. Gifford Brothers . . .	650	Mr. John Clelland . . .	200
Messrs. A. and F. Bell . . .	130	Mr. Thomas Clelland . . .	50
Mr. Daniel Black . . .	50	Mr. Benjamin Henderson . . .	130
Mr. James Gibson . . .	260	Mr. Wm. Speed . . .	500
Mr. George Bell . . .	390	Mr. Henry Bell . . .	160
Mr. David Lyall . . .	130	Mr. James Burnett . . .	160
Mr. Joseph Attwell . . .	80	Mr. Wm. Burnett . . .	65
Mr. David M'Queen . . .	80	Mr. James Dodds . . .	160
Mr. William Thompson . . .	50	Mr. Adam Young . . .	50
Mr. John Young . . .	65	Mr. Ninian Johnstone . . .	65
Mr. George Davidson . . .	50	Mr. William Brown . . .	65
Mr. Alexander Cumming . . .	50	Mr. William Hardy . . .	50
Mr. William Rankin . . .	130	Mr. John Brown . . .	50
Mr. S. Robson . . .	130	Mr. Joseph Drysdale . . .	50
Mr. Robert M'Clymont . . .	260	Mr. William Watson . . .	160
Mr. John M'Clymont . . .	390	Mr. George M Farquhar . . .	130
Mr. Robert Knox . . .	100	Mr. John Malcolm . . .	130
Mr. Irving Graham . . .	50	Mrs. Whittaker . . .	80
Mrs. M'Lean . . .	100	Mrs. Grierson . . .	260
Messrs. Parlane, Macalister, and Co.	650	Mrs. James Inverarity . . .	65
Mr. William Brash . . .	130	Mrs. David Craigdallie . . .	130
Mr. Robert Kerr . . .	130	Mrs. James Cowes . . .	160
Mr. William Graham . . .	130	Mrs. J. M'Clymont . . .	130
Mr. James Grierson . . .	130	Mrs. Richard Moore . . .	65
Mr. James Brown . . .	260	Mrs. Moore . . .	65
Mr. Thomas Robson . . .	260	Mr. James Winton . . .	80
Mr. Matthew Balleny . . .	200	Mr. William Orr . . .	130
Mr. William Grey . . .	130	Mr. David Methven . . .	260
		Messrs Anderson and Co. . .	390

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Mr. John Cummings . . .	\$100	Mr. George Manson . . .	\$50
Mr. David Watson . . .	130	Mr. George Grieve . . .	65
Messrs. James and William White	1040	Mr. James Allan . . .	65
Mr. James Dunn . . .	130	Mr. David Fleming . . .	100
Mr. William Wilson . . .	130	Mr. A. Fraser . . .	50
Mr. Robert Barbour . . .	80	Dr. Robertson . . .	130
Miss Peabody . . .	50	Mr. John Smith . . .	130
Messrs. Rennie, M'Farlane, and Co.	650	Mr. Peter C. Dick . . .	160
Messrs. Tweedie . . .	160	Mr. David Livingstone . .	560
Mr. James Anderson . . .	65	Mr. Alexander Cook . . .	50
Mr. Hugh Robson, senior . .	260	Mr. J. Wilson . . .	130
Mr. Edward Robson . . .	130	Dr. Wilson . . .	260
Dr. Gibson . . .	260	Mrs. Tait . . .	50
Mr. Gilbert Ramsay . . .	260	Mr. Alexander Winton . .	50
Mr. Richard Hastings . . .	260	Mr. Adam Cowes . . .	130
Mr. James Bell . . .	250	Mr. Arthur Towers . . .	80
Mrs. Somers . . .	80	Mr. Alexander M'Gaw . .	65
Mr. Alexander Grant . . .	80	Mr. Alexander Noble . .	130
Mr. John Grant . . .	80	Mr. John Laing . . .	520
Mr. John Hardy . . .	130	Mr. Thomas Galbraith . .	260
Mr. John Shaw . . .	50	Mr. Robert Manson . . .	50
Mr. Rodger . . .	130	Mr. Robert Leys . . .	260
Mr. John Sheil . . .	100	Mr. A. Ferguson . . .	240
Mr. Robert Hunt . . .	160	Mr. John Long . . .	260
Mr. Robert Buchanan . . .	50	Mr. Tom Wallace . . .	65
Mr. John Riddell . . .	130	Rev. Dr. Brown . . .	1000
Mr. John M'Cargo . . .	160	Messrs. Rodger, Best, and Co.	650
Mrs. Cummings . . .	65	Church-door Collections .	2960
			<u>\$24,130</u>

Equals	£256 7 6
Consular amount	256 7 6
	<u>£512 15 0</u>
Incidental expenses	58 13 7
	<u>£454 1 5</u>

Committee of Management for 1849—

Mr. Alexander Rodger.	Mr. James Watson.
Mr. William Robertson Walla.	Mr. Turnbull Clark.
Mr. James Lawrie.	Mr. William Black.
Mr. George Bell.	Mr. John M'Clymont.
Mr. Robert M'Clymont.	Mr. Henry Bell.
Mr. James Brown.	
Dr. Brown's Elders were—	
Mr. Hugh Robson.	Mr. Gilbert Ramsay.
Mr. James Lawrie.	Mr. Matthew Balleny.
Mr. James Brown.	Mr. John M'Clymont.
Mr. Peter C. Dick, <i>Session Clerk.</i>	

Testimonial to the Rev. Dr. Brown

The friends of the Rev. Dr. Brown having expressed a wish that he should carry with him some memento of his long and cordial union with the Scotch Presbyterian Congregation, a subscription list was opened for the purpose.

A public meeting was held in the church on the evening of 14th December 1849, the Chairman, Mr. Patrick M'Lean, addressing the Rev. Dr. Brown as follows :—

REV. AND DEAR SIR—I have the honour of being deputed by the meeting to address you on this interesting occasion, a task rendered comparatively easy by the unanimity and cordiality that fortunately prevail as to the object for which we are assembled.

Allow me here to read the Report of the Special Committee, appointed at the meeting of the 1st inst. to carry out this measure, as containing some details to which it would otherwise be necessary to allude, bearing in mind that said Report has received the unanimous approval and sanction of the meeting.

Report of the Testimonial Committee

GENTLEMEN—It affords your Committee much pleasure to report the successful and gratifying progress of this measure. The community, as was to be expected, has given a prompt and noble response to your appeal ; and if cordiality and unanimity enhance the value of such testimonials, the Rev. Dr. Brown may accept this with a feeling of unalloyed complacency. No opportunity has been employed by your Committee in procuring subscriptions, for the best of all reasons, that none was required. The proposition everywhere met with a ready and welcome reception.

The list includes one hundred and ten names, representing ten thousand current dollars, equivalent, at the present rate of exchange, to about one hundred and forty pounds sterling. In it will be found a few names not immediately connected with us as a congregation or community. None of these were applied to, but, having heard of the measure, came spontaneously forward and requested to join with us, on the score of their personal respect for the Rev. Dr. Brown and their good wishes to our cause.

At the meeting of the 1st inst. it was resolved that the proceeds of the subscription be handed over to the Rev. Dr. Brown, with a request that, on his arrival in Scotland, he should

purchase some appropriate article, to bear an inscription to be furnished by the congregation.

In pursuance of that resolution, your Committee submit the following draft for your consideration :—

“Testimonial of Esteem and Gratitude from the Scotch Presbyterian Congregation of Buenos Aires to the Rev. Dr. William Brown, founder of the first Presbyterian Institution in South America, and for the last twenty-three years the zealous, efficient, and respected Minister of the Church.

“BUENOS AIRES, 14th December 1849.”

This inscription, if practicable, to be surmounted by an embossed front view of this church and schoolroom.

In closing their Report, the Committee beg to congratulate the congregation on the cheering and satisfactory aspect of this measure, indicating, as it clearly does, the healthy and vigorous existence of that unanimity and cordiality that form the life-blood of a public institution, and which it is so important and imperative on us to cultivate and display on all occasions.

We congratulate you on having merited, as you amply merit, this public demonstration of respect and gratitude. We regard this Testimonial as an expression of our appreciation of the zeal and assiduity wherewith you have laboured amongst us for the last twenty years, of your considerate kindness on all occasions when your ministerial services were required, of your devoted attention to the interests of the young, not omitting your zealous advocacy of juvenile education, and your personal labours and sacrifices in that most important of all causes, and, generally, of the salutary influence exercised in the foreign community at large by your professional countenance and individual support of every useful measure and benevolent institution. We also regard it as an earnest of your welcome back.

After your long, laborious, isolated residence in this far-distant land, it may almost appear ungenerous in us to require or expect a further sacrifice of your individual interests or professional prospects. We can foresee many weighty considerations that may influence your choice and justify your decision in not returning to your present charge. In truth, we can hold out little inducement, except the prospect of a wide and rapidly widening field of Christian usefulness—a field you are now, for many obvious reasons, the best qualified to occupy and superintend.

But should you be called, in the providence of God, to enter

upon a new sphere of usefulness, great as our loss and disappointment must be, our best wishes for your professional success and personal happiness will ever accompany you.

The tie that unites us as pastor and flock may be severed, but the mutual sympathies and hallowed friendships that have grown out of that relation are too precious to be consigned to oblivion. We wish to remember, and to be remembered—feelings that give value and significance to our parting gift. Accept it as a memento of the past, a remembrance for the future—a future that must bring many calls upon your active friendship, even should we unfortunately be deprived of your personal ministrations. But, perfectly satisfied that these services will not be withheld in any circumstances, we have no wish to anticipate the evil day, and, therefore, conclude for the present, wishing you a speedy and prosperous voyage and a happy meeting with your family, assuring you of a cordial reception on your return.

Dr. Brown made the following reply :—

SIR—I accept the munificent testimonial of the respect and goodwill of my congregation, which you have just presented to me in their name, with mingled feelings of abasement and pride. While listening to the kind and strong expressions of their appreciation of my character and labours, with which they have been pleased to accompany their gift, my heart sank within me under the consciousness of my many shortcomings. Sir, this flattering testimonial exalts me above measure but for this consciousness. At the same time I do not hesitate to avow the pride that at this moment swells my breast. I am proud of the occasion on which we are met, as an evidence of the progress and influence of our institutions. I am proud that a congregation organised and established under my pastoral care is so thoroughly imbued by those sentiments and that spirit which this occasion and this gift significantly express.

I came amongst you upwards of twenty years ago, young and inexperienced, and consequently with more zeal perhaps than discretion, but my conscience bears me witness that my zeal, however little “according to knowledge,” was “zeal of God”—zeal for the social, moral, and spiritual interests of the foreign community; and to any institution or measure calculated to promote their interests my personal support and my advocacy, through the press or the pulpit, have never been wanting.

When I came to this country I came as one of yourselves—

to cast in my lot with you, to sympathise with your feelings and views, and to share in your fortunes. I had no interest apart from yours, and consequently it has ever been my aim and ambition as your minister to live for your welfare, to organise and build up such institutions and to create such influences as seemed adapted to your circumstances, and were demanded by your social and moral necessities. And I can truly say that it has been my happiness to see these flourish, and my grief and sorrow to see them in any measure fail. It is not without pride and gratulation, therefore, that I am called to meet you on the present occasion. This meeting may be viewed as the crowning act of our united labours in working out the moral constitution of our community. It is the proclamation of our triumph over the many and formidable difficulties against which we have been obliged to contend ; it is an expressive testimony that our labours have not been in vain, that our institutions are firmly established, and that the principles they embody, and the influences which they generate, are practically operative. Fruit is at the same time seed, so is our present meeting not only the pleasing result of our past exertions, but, in the gratifying remembrance it must imprint on each of our hearts, its tendency will be to perpetuate our brotherly love, and to animate us to continued endeavours for the maintenance and advancement of the measures subservient to the social welfare.

When we look back to the small beginnings out of which our institutions have grown, and the measure of stability and importance to which they have attained, we are well entitled to rejoice that the Great Disposer of all events has so signally blessed our enterprise. You are generously pleased to represent me as entitled in the first degree to the credit of the success which has crowned our united efforts ; while I accept the distinction thus kindly conferred, and will henceforward cherish it as my proudest honour, I cannot shut my eyes to the truth that, in thus gratifying me, you are practising much self-denial towards yourselves. Our institutions are the work not of one, nor of a few, but of all. Some have aided in their establishment by great pecuniary sacrifices, some by their active personal management, others by their counsel and influence, and all by their steady and warm attachment. I, likewise, no doubt, have contributed my share of sacrifices and labours, but in doing so I have done no more than it was my duty to do. I was sent in providence to cultivate this portion of the Lord's vineyard, and to have shrunk from the task would have been a betrayal of the trust, a cowardly abandonment of my post.

Amongst the titles to your esteem which you indulgently ascribe to me, you give a prominent and honoured place to my exertions in the cause of education. The strong terms in which you speak of the importance of that cause are just, for schools, in relation to the best and highest interests of man individually and socially, stand side by side with churches. And I have always regarded it as one of the most honourable features of the management of this establishment that, from the very outset, it embraced the educational as well as the religious interests of the Scotch community. It is interesting to look into the records of the proceedings of our early meetings and committees, and to note the anxiety expressed and the pains taken to provide, by Sabbath School teaching and other contrivances, not only for the religious but the secular instruction of the children belonging to the congregation. If, then, I have laboured for the advancement of education, I have been animated simply by your own spirit, and done in my sphere what, congregationally and individually, you all, and always, more or less have been doing. The remembrance of the time and pains I have consecrated to this cause will always constitute one of the purest of my gratifications, and though I had been instrumental no otherwise than in establishing the Scotch National School, I would feel that I had not lived so long in Buenos Aires altogether in vain. By the terms of its constitution the education it provides must always be of a superior and improved description and of a strictly religious character, and it places that education within the reach of the humblest.

In the intelligence which it is daily awakening and diffusing, and in the affections of the fathers and mothers of our growing families, we possess a guarantee that what has thus been so happily set up will not be speedily nor willingly suffered to go down.

You are pleased to speak in warm terms of my zeal and assiduity during the lengthened period that I have exercised my ministry amongst you, and the manner in which, on the present occasion, you have so spontaneously given expression to your esteem cannot allow me for a moment to question the reality of your attachment and respect. Owing to the circumstances of our situation, my ministry has necessarily partaken more of the missionary than of the strictly pastoral character; my business has rather been the preparing of the soil and the sowing of the seed than the nurture and cultivation of the plant, and, therefore, its results must in a great measure be dependent on the permanence of the institutions we have founded, and on the soundness and power of the moral and spiritual influences which they.

will continue to diffuse. And, in reference to these results, let us never cease to bear in mind that while the zeal and labour of a Paul may plant, and the eloquence of an Apollos may water, God alone can give the increase; let us ever look in faith and dependence to God's grace as the source of their usefulness and power.

In the exercise of my pulpit ministrations I have not handled the Word of God deceitfully, I have never made my preaching subservient to a sinister purpose, I have never spoken what I did not really feel and honestly believe, I have not always exhibited the truths of the Gospel under the same aspect, because my mind and my experience have far outgrown many views which I entertained when I came among you in comparative boyhood. But, as my views and convictions enlarged, I honestly declared them, and however changed my forms of thought or extended the grasp of my intelligence, I have still earnestly and unchangeably taught the same fundamental moral and spiritual principles, as written at once on the heart and nature of man and in the inspired Book of Good. To the extent of my humble abilities my desire has been to make the pulpit in preaching what the school has become in education—not a machine for stereotyping and perpetuating the same forms of thought, but a means of awakening reflection, of cultivating moral intelligence, of extending the depth and enlargement of your spiritual views. Alas! how feebly has the design been pursued,—how imperfectly executed.

Our present separation is avowedly temporary; at the same time, looking to the immediate reasons which induce me to visit my native land, and with which you are all more or less familiar, it may very possibly be final. Can I be otherwise than affected by the anxieties and apprehension you express in reference to this point? can I be indifferent to the earnestness with which you plead for my return? We know not how the future may be ordered, but this we know, that it is under the control of an All-Wise and Gracious Disposer. Whatever His providential arrangements in reference to either of us may be, let us now mutually resolve to acquiesce in them as right.

Allow me, in conclusion, to offer you these parting recommendations:—You are in a foreign land; at the same time you enjoy the privilege of worshipping God according to your conscience, and you possess, besides, many great and temporal advantages. You cannot more effectually testify your gratitude for these blessings to the people to whose tolerant and hospitable spirit, under God, you owe them than by practically exemplifying in your respective spheres the power of the religious and moral principles you profess.

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Cherish towards your brethren of other churches and other communions the spirit of tolerance and charity. Separate denominations and communions can be of one mind and live in peace by agreeing to tolerate and respect each other's differences. Be of this mind. I am no advocate for indifference to distinctiveness of creed. There must be, as human nature and the human mind are constituted, distinct forms of belief and worship ; this, however, is not at variance with the most expansive catholicity of spirit, but rather affords occasion for its cultivation and exercise.

Be kindly affectioned one towards another and tender-hearted, forgiving one another, as God for Christ's sake has forgiven you.

We now separate, perhaps never all to meet together again. Varied changes may successively affect our fortunes,—some will continue to follow their usual pursuits and to frequent their accustomed haunts, others will go the way of all the earth to the land of forgetfulness ; some may sink into adversity and pining disease, others may rejoice in the day of prosperity and health ; but the perfection of moral excellency, the comfort of good hope through grace, the truth which is the mind and will of God, the love which is the fulfilling of the law, never change. Whatever be before us, then, or whatever be destined to befall us, let our chief anxieties be fixed on these ; on now separating we can wish, we can ask no higher boon for each other.

With the image of the divine perfection impressed on our character and the peace of God dwelling in our hearts, whatever else be reft from us we can never be deprived of the countenance and favour of God. Finally, therefore, brethren, farewell ; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

After the usual routine measures, the Rev. Mr. Smith offered up an appropriate and expressive prayer.

Mr. Wilson, whose qualifications as a leader of psalmody require no eulogium, sang the Doxology "To Father, Son, and Holy Ghost," his clear and distinct intonation mellowed by the chastened feeling that pervaded the meeting, and the Rev. Dr. Brown, evidently struggling with deep emotion, closed the proceedings by pronouncing a solemn benediction.

Dr. Brown embarked on the 31st December 1849, "homeward bound," never to return to Buenos Aires. Many of his friends accompanied him to the same rude beach where he had landed in 1826. "The mole, with its leg-breaking hole," so long celebrated in after years in "*Standard story*" by the playful genius of Mr. Power, was

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still in the womb of futurity, and so, upon the primeval storm-washed shore, with heads uncovered, we said our hopeful last adieus, and wished him God-speed.

So fare thee well,—
And may God's choicest blessings rest upon thee :
Once more, farewell !

LIST OF THE SUBSCRIBERS TO THE TESTIMONIAL

Mr. Patrick M'Lean . . .	\$250	Mr. John Grierson . . .	\$100
Mr. William Brash . . .	100	Mr. Thomas Graham . . .	100
Mr. Robert Kerr . . .	100	Mr. James Taylor . . .	100
Mr. Wm. Graham . . .	100	Mr. James Rodger . . .	100
Mr. Robert M'Clymont . . .	200	Mr. Henry Cathcart . . .	50
Mr. Alexander Rodger . . .	200	Mr. Turnbull Clark . . .	100
Mr. R. Gilmour . . .	100	Mr. John Scott . . .	100
Mr. James Lawrie . . .	100	Mr. James Grierson . . .	150
Mr. William Anderson . . .	100	Mr. James Brown . . .	150
Mr. George Bell . . .	200	Mr. Thomas Robson . . .	150
Mr. Wm. R. Walls . . .	100	Mr. Joseph Drysdale . . .	40
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Mr. John M'Clymont . . .	200	Mr. Henry Bell . . .	100
Mr. Samuel R. Phibbs . . .	100	Mr. Adam Young . . .	50
Mr. David Ramsay . . .	200	Mr. Wm. Hardy . . .	40
Mr. John Ramsay . . .	100	Mr. Archibald Watson . . .	100
Mr. James Bell . . .	50	Mr. Wm. Brown . . .	50
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Mr. John M'Clymont (jun.) . . .	100	Mr. John Scott . . .	50
Mr. David Craigdallie . . .	50	Mr. Alexander Cook . . .	50
Mr. James Dunn . . .	50	Mr. George Sheil . . .	50
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Mr. Gilbert Ramsay . . .	100	Mr. W. S. Wilson . . .	50
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Mr. Alexander Bell . . .	50	Mr. Thomas Galbraith . . .	100
Mr. Alexander Cumming . . .	100		
Mr. Robert Grant . . .	50		\$10,220
Mr. James Grant . . .	50		
Mr. Alexander M'Phail . . .	100		
Mr. Anthony Gibson . . .	50		

Equal to about £140 sterling.

The obituary record of our earliest Scottish settlers is very meagre indeed. We have been able to find an obituary notice and short biographical sketch of only two of the first Monte Grande settlers, Mr. William Grierson and Mr. James Brown. The former of these was one of the eight original farmers of Monte Grande.

Died, at Monte Grande, on 29th January 1847, in consequence of a fall from his horse, Mr. William Grierson, a native of Dumfriesshire, Scotland. His loss will be severely felt in the neighbourhood and community with which he was connected.

Active and intelligent in all rural affairs, his advice was freely tendered and his assistance freely lent. To the independence of character distinctive of the British yeoman Mr. Grierson added that equanimity of temper, blandness of manners, and cheerfulness of disposition which impart a charm to social intercourse. Frank, generous, and hospitable, he enjoyed the respect and friendship of a wide circle of acquaintances. The estimation in which he was held by his fellow-countrymen may safely be inferred from the general interest excited by his melancholy accident, the sympathy evinced for his sorrowing family, and the very large and respectable attendance that accompanied his mortal remains to their last resting-place.

These spontaneous demonstrations of respect are reserved exclusively for personal worth; rank cannot command and wealth cannot purchase them. During life the awards of public opinion may be warped by accidental influences, but when the different classes of a community concur in testifying to the worth and respectability of the departed, it is clear and conclusive proof that he possessed some positive and well-established claims to their good opinions. The selfish and overbearing may live by himself and for himself, but his death must be in keeping with his life. So true is it, even in this world, that "whatsoever a man soweth, the same shall he reap."

British Packet, 31st January 1847.

Died, on 8th September 1850, aged forty-nine years, Mr. James Brown, farmer, Quilmes, a native of Lamington, Lanarkshire, Scotland. Mr. Brown furnishes one of those amiable, instructive histories that "mend the morals and improve the heart," and in this age of biographical notoriety, when volumes are lavished on greatness and genius, we think a few passing remarks may, with profit and propriety, be devoted to the short and simple annals of one whose sterling worth of character and exemplary conduct all who enjoyed the privilege of his acquaintance are unanimous in proclaiming.

Mr. Brown commenced his Buenos Airean career about 1825 in a comparatively humble capacity. His activity and fidelity, unassuming manners, and unimpeachable life early secured him the confidence of his employers and the universal respect of the community with which he was connected.

The dispersion of the Scotch colony at Monte Grande threw the subject of our memoir on his own resources. Fortunately there was a wide field for all, and the industry, sobriety, and perseverance of Mr. Brown gradually surmounted the difficulties of his position and the many drawbacks arising from the then unsettled state of the country.

We need not here trace the stages of his progress. Suffice it to say that, after bringing up and suitably educating a numerous family, he has left them by his death a handsome competency. The family property near Quilmes is a model of neatness and comfort, an enduring monument of its worthy founder, and a practical illustration of the capabilities of this young country as a field for agricultural emigrants.

Meanwhile, Mr. Brown's worldly success neither affected the simplicity of his manners nor the salutary influence of his

moral and religious worth. Frank and hospitable, obliging and neighbourly, disinterested in his counsel, and upright in his decisions, he was the friend, the comforter, the counsellor, the peacemaker, the umpire of the neighbourhood, and we feel warranted in saying that his memory will long be cherished in the vicinity of Quilmes, alike by his countrymen and the native population.

As a prominent member and elder of the Scotch Presbyterian Church, much might be said of his religious character and deportment, but we do not consider the columns of a newspaper the proper medium for such solemn details. His convictions on this subject were deep and sincere, animating his conduct and leavening his whole conversation. Constitutionally modest and retiring, and perfectly free from every tincture of sectarian intolerance, he made no display of religious profession before the world; but the decencies and proprieties of a well-ordered life could not be misunderstood.

In his worldly affairs, in family bereavements, in personal visitations, he had many and severe trials; but his faith and the hopes of the Christian triumphed over them all. Stern and forbidding as the last enemy appeared in the progress of a slow yet painful malady, that defied alike the unremitting attentions of an affectionate family and the anxious solicitude of the best medical skill, his serenity and composure never once gave way, and even when entering on the "dark valley of the shadow" his confidence in the wisdom and goodness of his Heavenly Father remained unshaken. This we hold to be the highest and surest test of vital religion, for "hypocrites men may live, but hypocrites they cannot die." In his death, and by his life, he bore testimony to the sacred truth that "Godliness is profitable for all things, having the promise of the life that now is as well as of that which is to come."

We have only further to remark that in thus doing justice to the memory of the deceased our chief object is to hold up a pattern for the imitation of survivors. A community of such men would be a national blessing and a national honour to any country; and there are thousands and tens of thousands in his native land, doomed by the circumstances of their birth to the obscure and pinching condition of a peasant's lot (for ever hallowed and immortalised though that class has been by the graphic delineations of Burns), who might here attain the same social status of independence, comfort, and usefulness as the lamented friend whose loss we deplore.

British Packet, 14th September 1850.

CHAPTER XVIII

REV. JAMES SMITH

The proud he tamed, the penitent he cheered :
Nor to rebuke the rich offender feared.
His preaching much, but more his practice wrought,
A living sermon of the truths he taught,
For this by rules severe his life he squar'd,
That all might see the doctrine which he heard.

DRYDEN'S Character of a good Parson.

ANOTHER important change had now taken place in our community. Dr. Brown's health had suffered (as already noticed) from his long and arduous services of a quarter of a century; he had solicited and obtained leave of absence from his congregation for twelve months, and had left on the 31st December to recruit his health among his native Scottish hills and dales. He had cast in his lot with his countrymen here, and had done much to encourage them "onwards and upwards" during the trying times through which they had passed.

On the Rev. Mr. Smith now devolved the pulpit ministrations as well as the school work during Dr. Brown's absence, and we can easily imagine the severe mental strain thus entailed upon a weakly constitution under those heavy responsibilities. One lady who heard him preach his first sermon remarked, "That young man will not preach many sermons here, nor anywhere else." But she has lived to see and rejoice over the result of his thirty-seven years' successful labours amongst us.

Dr. Brown never returned to Buenos Aires. He found



REV. JAMES SMITH, M.A., D.D.

developed a natural gift) that facility and fluency in addressing mixed congregations which so much distinguished him in larger and more important spheres of ministerial duty in the service of the Master. At first the work was laborious and uphill in inducing the colliers in his missionary district to attend the meetings, but having advised them, after undergoing the process of facial and manual ablutions, to come just as they were in their working clothes of fustian or hodden gray, there was usually a large attendance, and they proved as apt hearers and devout worshippers as many clothed in "purple and fine linen." Here he had the rare opportunity of studying human character in its lower strata, so transparently legible, but in its upper crust sometimes so deftly draped that it can only be seen, as it were, "through a glass, darkly." In those early years, as in his prime, and now in the gloaming of a useful and honoured life, "his lips are still touched as with a live coal from off the altar of God" in the great and blessed work of evangelism.

Another praiseworthy feature in our old friend's life was his staunch and unbroken friendship with a choice few of his fellow-students at college, and with whom he maintained a close and constant intimacy, though the wide waters rolled so long between them. One of these was the late Minister of Erskine Parish in Renfrewshire, and the other who holds a high place in his affections is the well-known Member of Parliament for the Universities of Glasgow and Aberdeen, James A. Campbell, Esq., owner of the princely estate of Stracathro, and greatly esteemed for his warm interest in educational and philanthropical work. When he had formed a friendship, then, as always, "at home" or in the land of his adoption, neither time, nor distance, nor change could sever the loving and tender ties.

Mr. Smith's pastoral work in the land of his adoption was, under God's providence, destined to embrace a much wider field than could have been anticipated either by himself or his congregation when he entered on the ministry in 1850. The fall of the Rosas dynasty in 1852 was the turning-point in the history of the Argentine Republic.

In all the highways of trade, commerce, literature, and arts the country was now advancing with rapid strides, and, as in the early history of our community the exodus had been from the country to the city, so now the very reverse was taking place. Many of our wealthy countrymen were investing in lands, which they devoted principally to sheep-breeding and wool-growing; such were the lands of Messrs. George Bell and Thomas Robson in the partido of San Vicente, and Mr. George Bell's two estancias in the partido of Quilmes. These, covering an approximate area of seven to eight square leagues, were nearly all stocked on the "Medianero system," and tradesmen of all classes were migrating to the country districts, in the firm belief that, once in possession of half a flock of sheep, they were on the high road to fortune.

This was the dawn of the palmy days of sheep-farming, and many, indeed, from such small beginnings, with Scottish energy and thrift, have become in their turn lords of the soil, whose descendants are now, many of them, living in comfort, and some in affluence, on the hard-won possessions of their fathers.

Under these circumstances of change Mr. Smith felt that he must follow his people out into the wilds of the pampa, and thus was conceived his great "life work," his church extension scheme, which has been so nobly and so successfully carried out. This brings us to notice the formation of the St. John's Chapel in the district of Quilmes, the first of our three Presbyterian places of worship in the country districts, although we must not omit to mention that, previous to this, a temporary place of worship had been erected on the lands of Mr. Robert Barclay, near to where the present chapel now stands. This temporary structure was called the "Rancho Kirk," because the walls were constructed of "mud and wattle" and thatched with straw, but when smoothly plastered and whitewashed they had a very comfortable and even picturesque appearance. This cottage was seated for 100 worshippers, and here our monthly services were held for one year before the new chapel was built.

We now notice the great event of laying the foundation stone of the St. John's Chapel. The proceedings were reported in the *British Packet*, 8th April 1854, as follows :—

St. John's Chapel

Monday, 27th March 1854, having been appointed for laying the foundation stone of the above chapel, a numerous and respectable assemblage had collected at the site by one o'clock P.M. Mr. Gilbert Ramsay opened the proceedings by the following address :—

FRIENDS AND FELLOW-COUNTRYMEN—Judging of your feelings by my own, I doubt not you will all concur with me in thinking that this is a proud and memorable day in the annals of our community. During a residence of twenty-eight years in this young and unsettled, but hospitable and hopeful country, some of us have seen strange ups and downs, many sudden and extreme vicissitudes ; but in sunshine and in storm, in prosperity and adversity, one rallying-point and bond of union has always remained—a common respect, a devoted attachment to the faith of our forefathers and the creed of our native land.

In the overwhelming calamities that crushed and dispersed the infant colony of Monte Grande, the Ark of the Covenant found a resting-place in the capital, and though participating in the general services of the institution to a very limited and adequate extent, your zeal and constancy, throughout a long series of years, have been most exemplary, disinterested, and praiseworthy ; and in now congratulating you on the prospect of a permanent and commodious edifice, I feel satisfied that I only express the universal sentiment of your brethren in the city.

Some twenty years ago we met to deliberate upon the erection of a Presbyterian church, distrustful of our means, our very right being questioned, not by the local authorities, but by those who should have been the first to counsel and animate us in such an undertaking. We are now assembled, in altered circumstances, to lay the foundation stone of a second church, twenty-five miles distant from the capital ; not a dwarfish excision from the parent trunk, but a healthy offshoot, arising naturally and necessarily from the growth and expansion of the community ! Such things, in so short a space of time, are of rare occurrence, and may and ought to be motives of deep and reverential gratitude to Him who hath so signally blessed your basket and your store, sustaining you under difficulties, and shielding you in the midst of dangers.

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This sacred edifice about to be erected on the plains of Buenos Aires may be regarded as the common monument of the first Scotch settlers, a testimony and incentive to their descendants, a legacy that cannot be squandered, a rallying-point for the future immigrants that may be expected to seek these hospitable shores, and a bond of happy and holy union, that time as it rolls along will only fortify and concentrate.

In the name of the God of love, of peace, and order, proceed then with the work ; and in carrying it out see that no improper motives of selfishness or jealousy be allowed to mar its execution. Scattered as ye are over so wide a surface, it is impossible that the interest and conveniences of all can be nicely adjusted, or equally attended to ; for this another and another would be requisite, and, we trust and believe, may be attained at no remote period. Do as you have hitherto done, making the most of the circumstances in which you are placed, and gratefully regarding past, and accepting present blessings, as the pledge and foretaste of future favours. Bear in mind also that we are sojourners in a foreign land, whose established religion is different from that which we profess, but where an enlightened toleration is extended to all creeds ; not a nominal, but a practical and effective toleration, as we know from the experience of twenty-eight years, in town and country alike, and, as we see around us at this moment, the most conclusive and gratifying proof.

Without relinquishing an iota of our high privileges, we owe a becoming respect and deference to the religion of those among whom we dwell, on the broad principle of an equitable reciprocity. We deny any attempt at, any tendency to proselytising. The institutions we are permitted to create and foster are intended solely and exclusively for the members of our own community, and need not be any impediment to the friendly offices and social intercourse that we know to be perfectly compatible with a conscientious difference of points of belief and forms of worship.

There are other motives of a higher order, on which it is not my province to enter, as they will doubtless be urged on your attention by one better qualified to do them full justice. Once more I offer you my hearty congratulations, and pray God to speed on the good work.

The following document was then signed by the Committee of Management, the Justices of Peace of Quilmes and San Vicente, and nearly all the parties present, without distinction of creed or nationality ; it was carefully sealed in a bottle, and

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then deposited in a leaden box containing the latest numbers of the *British Packet*, the *Tribuna*, and the *Illustrated London News*, various coins, etc., and placed under the stone, as a memento of the occasion and area.

St. John's Chapel

"The foundation stone of this Chapel, built by voluntary subscription, for the accommodation of the Members of the Scotch Presbyterian Congregation residing in the Districts of Quilmes and San Vicente, was laid by the Rev. James Smith, Chaplain of said Congregation, in presence of the undersigned Witnesses, the 27th day of March, in the Year of Our Lord 1854; 17th year of the Reign of Her Majesty Victoria 1st, Queen of the United Kingdoms of Great Britain and Ireland; the Rev. Dr. Barr, of Glasgow, being Moderator of the General Assembly of the Church of Scotland; His Excellency Dr. Don Pastor Obligado, Governor and Captain General of the Province of Buenos Aires; Don Laurentino Gonzalez, Justice of Peace of the District of Quilmes, in which the Chapel is situated, and Don José Vidal, Justice of Peace of the conterminous District of San Vicente.

"The site of the Chapel, with two squares (approximately eight English acres) of land adjoining, was generously ceded by the proprietor of the estate of Santo Domingo, John Davidson, Esq., by a public instrument, duly executed and recorded.

"The accepted plan was drawn by Mr. Edward Taylor, Architect, and the contractors are Messrs. Alexander M'Phail and Roque Petruchi.

"May the God of Truth and Father of Mercies bless and prosper the work, to the praise and glory of His great name, through Jesus Christ our Lord. Amen."

These preliminaries being arranged, the Rev. Mr. Smith, Chaplain of the congregation, addressed the meeting to the following effect:—

CHRISTIAN BRETHREN—There can only be one opinion amongst us regarding the interest and importance of the event that has this day brought us together. The erection of a church is a great fact in the spiritual progress of a community—a visible embodiment of our allegiance to God. Other structures remind us of earth, but this emphatically reminds us of heaven. While our hearts and the records of inspiration testify our fallen condition, this building equally testifies that a means of restoration has been unfolded in the Gospel—that God is willing through a

Mediator to be reconciled unto us. All the hopes and promises of the Gospel—everything connected with man's immortal destiny—rise before the mind in the idea of a Church of Christ. Such a building rising against the calm blue sky reminds the beholder that he was not made to toil for a few years and then sink into the grave, as the beasts that perish, but bears him, in spirit, away from the turmoil, and anxiety, and suffering of the present life to the regions of peace and felicity on high.

In addition to this there are peculiarities connected with the church, the foundation stone of which we are now assembled to lay, that, in our estimation, greatly augment the interest of our present meeting. While we gratefully acknowledge the hospitable reception we have met with from the inhabitants of this country, and the perfect liberty of worship accorded to us, as witnessed by the proceedings of this day, we have at the same time not forgotten the land of our fathers and its pure and simple worship.

We were born in a comparatively inhospitable clime; our native land could not afford us the worldly advantages possessed by the land of our adoption, but it afforded us what is infinitely more important—a religious training and a simple and earnest faith. It placed in our hands an open Bible, and taught us to reverence its truths and mould our life by its precepts.

We are therefore naturally anxious to perpetuate and extend what we regard as our best birthright—what has made Scotland what she is, and to secure our children the privileges which our fathers transmitted to us. On this ground alone we have cause to feel deeply thankful to God for the auspicious circumstances under which we are assembled. No great number of years has elapsed since the Scotch community was comparatively small, but it has greatly multiplied and prospered in this land. The indefatigable labours of my respected predecessor, Dr. Brown, were blessed in preserving religious ordinances among you, and placing their continuance upon a permanent foundation. So greatly, however, have you increased, especially in the country districts, that what was formerly adequate is far from being so now; of this the present building is an evidence. You are so widely scattered that many of you, I regret to say, will be far beyond the reach of the ordinances of the church, however anxious you may be to attend them, but we trust that this is a step in our spiritual progress—that we shall advance as the Lord opens up the way, until means of grace have been provided adequate to the wants of the community.

It would have been interesting, had time permitted, to have

dwelt upon the consequences of the influence likely to be exercised by the ministrations of this church upon those who will assemble within its walls, some brought from darkness to light, some consoled amid the troubles of life by the prospect of that rest which remaineth to the people of God, and all having from time to time the everlasting Gospel, with its soul-stirring hopes and important duties, placed before them.

Such topics, however, will naturally suggest themselves to your own mind, and we shall only further add that it must be to you a pleasing reflection, in the prospect of being taken away from those families, in whose welfare you are so deeply interested, that you have left behind you a centre of influence for good, a light in a dark world, which, it is to be hoped, the Saviour will bless, to conduct them to a knowledge of Himself in time, and to an inheritance that passeth not away in eternity.

One of the contractors then handed the Rev. Mr. Smith a silver trowel, with mortar duly prepared, and the mechanical manipulations customary on such occasions were gone through. The work having been pronounced "in strict conformity with the rules of art," the Rev. Chaplain concluded the simple but impressive ceremonial by an appropriate and solemn prayer.

Here the business of the day ended ; but the characteristic hospitality of our country friends was not to be balked on so interesting and memorable an event. Many had ridden and driven long leagues to be present on the occasion, and as our country hotels are rather widely situated, and withal afford but indifferent fare and accommodation, the Committee of Management, with a commendable prevision, had made suitable arrangements to meet the exigencies of the case. An abundant, we had almost said a sumptuous repast, was prepared at the residence of the Justice of Peace of San Vicente, being the nearest habitation to the site of St. John's Chapel, of which all were invited to partake ; and as friends meeting so far from home, on a balmy day of March, with the exhilaration of a welcome and auspicious enterprise, are in no hurry to separate, thither nearly all the seniors resorted in proper trim for a comfortable meal and the relish of a social hour.

The dispositions of mine host, the worthy Justice of Peace of San Vicente, were most felicitous. The approach of the cavalcade was greeted by successive discharges of rockets, and to remind us of "Home, Sweet Home," hallowed and endeared by distance and a long separation, there was the Union Jack waving in sweet and cordial alliance with the Patriot Flag. It was a

graceful and well-timed compliment, that told on every one present with electric effect.

As no apartment was to be found large enough to contain five long tables, the whole were marshalled in the open air, with a verdant carpet under our feet, and the azure vault of heaven as the gorgeous canopy over our heads. Inhaling the scented air of a balmy evening, and regaled with the mellowed notes of the feathered songsters in the adjoining plantation, who could regret the sickening atmosphere of a crowded saloon or the petty appliances of a gewgaw frippery?

The chair was occupied by Mr. Ramsay, supported on the right by Señor Gonzalez, Justice of Peace of Quilmes, and on the left by Señor Vidal, Justice of Peace of San Vicente, who generously sacrificed his own rights and convenience in his unremitting attentions to the comfort of his guests. The Lord of the Manor in which the chapel is situated, John Davidson, Esq., ably discharged the duties of croupier. Suffice it to say that the viands were abundant and of the choicest qualities, and the whole scene enlivened by a harmony and cordiality that left nothing to be desired.

The cloth being removed, the following toasts were given and responded to in a manner that left no doubt as to the friendly sentiments and ardent patriotism of the meeting.

Chair—"Upstanding, uncovered, each a hand to his glass: Here's a health to the Queen, God bless her! Queen Victoria and all her loving and loyal subjects."

Chair—"The Church of Scotland, in its widest acceptance, not forgetting the Rev. Dr. Brown, our late respected pastor, who will shed tears of joy when he reads the report of the proceedings of this day."

Chair—"Success to the noble enterprise that called us together this day, and may St. John's Chapel prove a lasting blessing to the Scotch families in the districts of Quilmes and San Vicente."

Chair—"S. E. el señor Gobernador y Capitan General de la Provincia, Dr. D. Pastor Obligado, y demas Miembros de la Administracion; que sus anhelos y esfuerzos en favor de la Provincia sean coronado del exito mas completo."

(Translation)

"His Excellency the Governor and Captain General of the Province, Dr. Don Pastor Obligado, and the other Members of the Administration. May their solicitude and efforts in behalf of the Province be crowned with abundant success."

Señor Gonzalez, the Justice of Peace for Quilmes, returned thanks for the preceding, and gave :—

“The Foreigners resident in the districts of Quilmes and San Vicente; and may the present harmony and cordial understanding be perpetual.”

Croupier—“Our Brethren of the Capital; and thanks for their countenance and liberality in favour of the new church.”

Señor Vidal (by his substitute)—“European immigration in general; the grand hope of the South American Republics.”

Chair—“The guests who have honoured us with their presence on this occasion; in particular the Justices of Peace of Quilmes and San Vicente.”

Croupier—“The Rev. Mr. Smith and family, with wives and sweethearts generally.”

Chair—“An early and devoted friend of the Scotch Colony of Monte Grande, Don Felipe Brizuela, then Justice of Peace of San Vicente.”

With a variety of other toasts, which we cannot at present particularise, but all bearing on the occasion, and breathing the best spirit of union and fraternity.

Such is a faint outline of the solemn and joyous proceedings of the memorable 27th of March 1854, an oasis in the desert of life, to which memory may revert with unmingled satisfaction.



ST. JOHN'S CHURCH, QUILMES.

CHAPTER XIX

ST. JOHN'S CHURCH, QUILMES

THE church was opened for public worship on 18th February 1855 by the Rev. Mr. Smith, who continued the services once a month till the arrival of Mr. Gebbie in January 1857. The organisation of a church in such a community as ours, so widely scattered over the vast plains, and in the old, hard-riding days of forty years ago, was an almost herculean task that can hardly be conceived or appreciated in the present times of comfortable and rapid railway travelling. We can remember many a long ride of twenty leagues a day, undertaken by our ministers in the exercise of their pastoral work, when, eschewing clerical garb, and donning oilskin and sou'-wester or poncho, they arrived at their destination wet and weary, for "no Sunday shower kept them at home in that important hour," but they had ever a warm welcome to the comforts of our hospitable Scottish homes. Mr. Smith was peculiarly fortunate in gathering around him in those days a number of congenial and earnest spirits, who were ever ready to share with him his arduous labours of organisation, and to cheer and encourage him in the Master's work.

We can remember how he would watch with delight the arrival of his congregation from all points of the compass, over the verdant, thistly plains, in groups of riders or in carriages and carts, and their cheerful gathering round the house of prayer. "Each for the other's welfare kindly speirs," reminding us of kindred country Sabbath scenes in

Scotland in bygone days, so beautifully described by one of our Scottish bards :—

SABBATH

How still the morning of the hallow'd day !
Mute is the voice of rural labour hush'd,
The ploughboy's whistle and the milkmaid's song.
The scythe lies glittering in the dewy wreath
Of tedded grass, mingled with faded flowers,
That yesternorn bloom'd waving in the breeze :
The faintest sound attracts the ear—the hum
Of early bee, the trickling of the dew,
The distant bleating, midway up the hill.
To him who wanders o'er the upland leas,
The blackbird's note comes mellow from the dale,
And sweeter from the sky the gladsome lark
Warbles his heaven-tuned song ; the lulling brook
Murmurs more gently down the deep-sunk glen ;
While from yon lowly roof, whose curling smoke
O'ermounts the mist, is heard, at intervals,
The voice of psalms, the simple song of praise.
With dove-like wings peace o'er yon village broods ;
The dizzing mill-wheel rests, the anvil's din
Has ceased : all, all around is quietness.—GRAHAME.

In the early months of 1856 several meetings of the congregation had been held to take into consideration the financial position of the church, and as this was found to be very satisfactory and the future prospects hopeful, the general feeling was that they were now in a position to support a minister of their own, and, in view of this, a general meeting of the congregation was held on the 26th of July, when the following Ordination Bond was drawn up, duly sanctioned, and subscribed :—

ORDINATION BOND in favour of the Incumbent that may be ordained to the Pastorate of St. John's Chapel, in the district of Quilmes, State of Buenos Aires, South America.

Extract

ST. JOHN'S CHAPEL, DISTRICT OF QUILMES,
26th July 1856.

At a meeting of the congregation held pursuant to public notice, John Davidson, Esq., in the chair, the following resolutions were proposed, seconded, and unanimously carried :—

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1st. That the Trustees of the church, Messrs. Geo. M'Farquhar, Henry Bell, James Dodds, William Brown, John Brown, John Davidson, Robert Barclay, William Young, James Burnet, and Thomas Robson, are hereby authorised to request the Rev. Dr. William Brown of St. Andrews, the Rev. Dr. Alex. Hill of Glasgow, and Mr. George Bell, lately of Buenos Aires, to select a suitable person as minister for this church, giving the preference to the Rev. Francis Gebbie, of Galston, Ayrshire, should he be found equally well qualified as any other candidate, and be willing to accept of the appointment.¹

2nd. That the Trustees, or a sub-committee of the same, make out a Corporate Bond, in the name and on behalf of the congregation, guaranteeing to the chaplain that may be appointed an annual stipend of not less than two hundred pounds sterling per annum, and also to make such arrangements as they may deem most expedient for defraying his passage money and other necessary expenses. (Signed) JOHN DAVIDSON, *Chairman*.

In conformity with the tenor and spirit of the preceding resolutions, we, the undersigned Trustees of the foreshaid chapel, do hereby bind and oblige ourselves, in the name and on behalf of the congregation, to pay and deliver to the incumbent that may be ordained to the ministry of said congregation the annual sum of two hundred pounds sterling money of Great Britain, or its equivalent in the current money of this country at the recognised and established rate of exchange, when said payments shall fall due, as a minimum stipend, for and during the time he may hold and retain said ministry. And should there be any essential defect or informality in the matter, form, or style of the present document, we also hereby solemnly engage and bind ourselves to alter and rectify the same, to the entire satisfaction of the ordaining Presbytery and Church Courts.

In testimony whereof, we subscribe the present instrument in the city of Buenos Aires, this twenty-third day of August, in the year of our Lord one thousand eight hundred and fifty-six.

(Signed) George M'Farquhar.
Henry Bell.
James Dodds.
William Brown.
John Brown.

John Davidson.
Robert Barclay.
William Young.
James Burnet.
Thomas Robson.

¹ The Rev. Mr. Gebbie, after finishing his studies at Glasgow University and being licensed to preach the Gospel, had visited Buenos Aires, and had conducted the services in our churches with acceptance.

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I, Frank Parish, Her Britannic Majesty's Acting Consul-General in this city of Buenos Aires, do hereby certify that the foregoing signatures of Geo. M'Farquhar, Henry Bell, James Dodds, Wm. Brown, etc., etc., are all of their own true and proper handwriting respectively. Further, that they are all Trustees of the Scotch Church, in the district of Quilmes, for the year 1856, and therefore worthy of due faith and credit. In testimony whereof I have granted this certificate. Given under my hand and seal of office at this Consulate the twenty-third day of August, in the year of our Lord one thousand eight hundred and fifty-six.

(Signed) FRANK PARISH.

SEAL.

The church is a neat Gothic structure, with accommodation for two hundred worshippers, and the manse is a comfortable English home. The building of the church and manse cost approximately £1300 sterling, and was subscribed with an alacrity and heartiness beyond all praise, not only by our own community, but by many others professing forms of faith distinct from our own, as will be gathered from many of the names recorded in the list of subscribers. The reading of those names makes one feel as if the prophecy might yet be realised:—

It's comin' yet for a' that,
When man to man, the warl' o'er,
Shall brithers be for a' that.

May coming generations never forget the many sacrifices made by their fathers for their spiritual welfare in raising up for them this noble inheritance in the land of their adoption or of their birth.

LIST OF SUBSCRIBERS TOWARDS THE BUILDING OF ST. JOHN'S CHURCH, QUILMES

Year 1853	\$m/c		\$m/c
John Hannah . . .	1000	Andrew Young . . .	100
James Dodds . . .	800	Mrs. Thompson . . .	50
John M'Cargo . . .	500	Andrew Egan . . .	100
Archibald Watson . . .	500	Robert Barclay . . .	400
George Brown . . .	200	J. Barclay . . .	300

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	\$m/c		\$m/c
R. Barclay, junior	250	Duncan Black	200
James Barclay	50	Thomas Graham	200
J. Hope Barclay	50	Adam Young	200
Alexander Greig	100	Rev. James Smith	1000
James Greig	100	Robert M'Clymont	1000
James Walker	100	George Bell	5000
Andrew Wilkie	400	Gifford Brothers	1000
William Cooper	500	William Brash	500
John Davidson	500	J. and W. White	1000
George Sheil	500	John Cumming	200
Henry Bell	1000	J. M. Noble	300
James Burnet	500	James Lawrie	200
William Hardie	300	Alex. and Thomas Bell	200
Adam Young	300	D. Craigdallie	100
John Brown (Viamont)	100	Alex. Cumming	200
William Brown	400	William Rankine	50
Joseph Harratt	1000	David Methven	200
Mr. William Brown and Mrs. James Brown (collected)	1000	James Black and Son	1000
John Dodds	100	James Black (junior)	100
Alex. Barclay	300	William Wilson	300
James Kelly	100	J. Best and Brothers	1000
John Scott	100	Roque Petruchi	200
James Cathcart	100	David Ramsay	200
William M'Intyre	100	Alex. M'Phail	300
George Bowers	100	George Wilks	200
Mr. Savage	100	James Lawrie	100
John Robson	400	Thomas Drysdale	1000
Thomas Robson	600	Robert Wilde	200
Hugh Robson	200	Emiterio Hughes	1000
James Sproat	100	George Dawson	100
A Friend	100	A. J. Towers	100
Year 1854		George Chalkling	50
Thomas Boyd	100	G. Graham and Son	600
Ninian Johnstone	300	George Cayetano	200
Mr. Rich	100	John Malcolm	400
William Parker	200	David M'Queen	100
Thomas Balleny	200	George M'Farquhar	1000
Thomas Wallace	100	Robert Kerr	250
George Bell	50	James Grierson	250
Mr. Marr	25	Alex. Winton	500
Mrs. James Brown	200	John M'Clymont and Son	2000
David Wright	100	R. T. Gibson, Brothers	1500
Robert Carr	50	Antonio Domselar	1000
William Young	500	A. and J. Rivolta	500
J. M'Ravie	200	Juan Soudez	50
James Taylor	200	A. Kauffman	1000
Agnes Taylor	100	John Frazer	200
		Thomas Gibson	500

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	\$m/c		\$m/c
Thomas Armstrong	500	Robert Burnet	500
John Shaw	500	James Burnet	500
Ronald Bain	200	Thomas Balleny	200
James Pettigrew	200	John B. Manwell	100
J. and Wm. Bell	500	George Orphant	100
Mr. Soudez	50	William Burnet	100
J. and Wm. White, additional	1000	Thomas Clelland	100
James Shaw	300	Samuel Moore	100
Robert Barclay	1000	George Ramsay	100
Henry Bell	1000	William Parker	100
Thomas Robson	1000	Peter Morton	100
George M'Farquhar	1000	Henry Geddes	150
John Davidson	1000	William Bertram	50
John Brown	500	Thomas Lynch	50
A. Watson	500	James Blackhall	50
William Brown	400	Alex. Greig	100
Matthew Balleny	1000	George M'Farquhar	1000
John Brown	200	John M'Cargo	1000
A. Young	100	Hugh Robson	500
John Nicholson	50	William Hardie	500
James Walker	100	William Brown	1000
John Barclay	200	Archibald Watson	1000
John Manwell	100	James Walker	100
James Greig	100	John Dodds	300
James Sproat	100	John Barclay	200
James Turner	100	William Bell	250
Edmund M'Innes	100	Andrew Bell	50
John M'Gall	100	Alex. M'William	250
James Allen	50	William Young	100
Edward Frias	200	Mr. Thompson	100
Gustavo Frias	50	Andrew Wilkie	400
A Friend	50	Andrew Young	100
Alex. M'William	200	John Brown	200
Andrew Wilkie	200	Evan Anthony	50
John M'Cargo	1000	Joseph Brown	10
Hugh Robson (junior)	200	Archibald Brown	10
Year 1855		John Davidson and Brothers	2000
John Clark	1000	Thomas Robson	1000
Peter Davidson	200	Robert Barclay	1000
John Smart	200	Mrs. James Brown	1000
J. D. Savage	100	Thomas Saunders	500
William Robson	100	John Clark	500
Charles E. Edwards	100	James Noble	500
James Turner	100	Henry Milne	500
Henry Bell	1000	William Kelsey	100
Matthew Balleny	1000	George Wilkes	100
James Dodds	1000	John Mooney	100
George Bell	1000	William Wilson	100

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	\$m/c		\$m/c
James Ferguson	100	John Brown	1000
Alex. Ferguson	100	James Dodds	2000
Nicholas Nelson Millen . .	100	William Brown	1000
Geronimo Maza	100	James Burnet	1000
Colin Chisholm	100	A. Watson	1000
Michael Mooney	100	William Bell	500
Anthony Milroy	50	Thomas Balleny	500
Samuel Lafone	1000	William Young	500
Duncan Livingstone	500	Turnbull Clark	200
George Bell	808	Robert M'Clymont	500
Total donations	\$83,453	Robert Gilmour	250
1855. Seat rents this year . .	9570	William Graham	100
1856. Do. do. do. . . .	10,920	Thomas Drysdale	500
Church-door collection at open-		William White (junior) . .	100
ing church, 1855	3650	William Wilson	250
Church-door collections, 12		John Smith	500
months, 1856	2886	James Smith	300
Collection for building Ladies'		J. K. Smith	200
Room	1670	G. M'Farquhar	200
Sold old pine, received . . .	200	Captain Tiffin	200
Total receipts to June		David Lyall	500
1856	\$112,349	Adam Young	200
1857.—SUBSCRIPTIONS FOR		John Young	500
BUILDING EXTRA ROOMS		Henry Clare	500
(ALTOS) ON MANSE		John Fair	1500
Henry Bell	\$6000		\$139,349
Thomas Robson	3000	Extra subscription for	
John Hannah	2000	bringing out minister,	
William M'Gaw	1000	and church repairs . . .	19,385
John Dodds	1000	Full amount spent, equal	
		to £1300 sterling . . .	\$158,734

We may here notice the liberality of our city brethren, whose contributions towards the Building Fund amounted to \$30,000 m/c, or equal to one-fifth of the whole cost of the buildings. For this result much praise is due to the efforts of George Bell, Esq. (head of the firm of George Bell and Company), who had been appointed Hon. Treasurer of the Building Fund, and who, by his own liberal example, combined with his genial manner and extensive influence among his countrymen and wide circle of city friends, had done much to stimulate the general liberality. But to the national spirit of Scottish clanship and brotherhood, and to

their earnest unity of purpose, we must, under the Divine blessing, attribute the marked success which has crowned their efforts in carrying out this noble work.

Our Presbyterian churches, wherever planted over the Argentine plains, have ever remained united to the parent stem, and although quite distinct as to local management, have always been recognised by our own community as one great National Church establishment. It has often been a matter of surprise to some of our friends in Scotland (in face of their own difficulties) how we could weld together into working order the different denominations of Presbyterians of which our congregations here are composed, for we have within the pale of the venerable Church of Scotland a goodly number of Free Churchmen, United Presbyterians, a few Cameronians, Baptists, Congregationalists, Methodists, and an occasional Anglican. Well, I answer, simply by the truly Christian leaven of fraternal feeling, which unites all denominations of Christians in doing the Master's work. Our Presbyterian ministers exchange pulpits with our Methodist brethren, and without any qualm of conscience have taken part of the service in an Anglican church. We meet on the platform of universal brotherhood, and devise means for alleviating the wants of the poor and needy, widows and orphans. We unite in a Sunday School League, to "take counsel together" about the best methods for advancing the religious training of the young. We unite in our social gatherings at our literary societies, concerts, and bazaars in aid of our hospitals, orphanages, and benevolent societies, and all this without the loss of one iota of our distinctive teaching or form of worship.

For modes of faith let graceless zealots fight ;
His can't be wrong whose life is in the right.

As already noticed, the Rev. Dr. William Brown, Dr. Alex. Hill, and Mr. George Bell had been solicited to select a minister for St. John's, and their choice had fallen upon the Rev. Francis Gebbie. He had studied at the University of Glasgow, and was there ordained to his important charge.



REV. FRANCIS GEBBIE.

His arrival in Buenos Aires at the beginning of 1857 was warmly welcomed by his congregation, who could now look forward to all the blessings of a permanent and stated ministry, and pastoral visitation at their homes in their hour of need. His introduction to his charge took place on the 15th February 1857, with all the usual formalities, amidst many congratulations and earnest prayers that the good work, with God's blessing resting upon it, might prosper in his hands.

Mr. Gebbie entered upon his ministry with all the ardour of youthful, physical, and mental energy, and his genial and kindly disposition soon gained for him a warm corner, not only in the hearts of his own congregation, but of the whole Scottish community. During the past two years the organisation of the congregation under the Rev. Mr. Smith's watchful care had been fairly well advanced. The Kirk-Session had been chosen, and consisted of the following gentlemen: Messrs. Henry Bell, William Young, John Manwell, and James Dodds. Some fallow ground had been broken up and the good seed sown, but much hard work was yet in store for our young friend in cultivating such a wide and important field of labour.

The formation of a church library and the Sunday School had early claims upon him, and the monthly services at the Jeppener preaching station, already formed by Rev. Mr. Smith, distant twelve leagues from St. John's, had now devolved upon him.

The formation of the Jeppener preaching station is not without a tinge of serio-comic incident in its history. The Rev. Mr. Smith, in carrying out his aggressive policy, had begun so early as 1854-55 to prospect for the building of another church in the district of Chascomus, and had held his first service in Mr. James Dodds's sala, at the Estancia Adela, with a very small congregation, composed of the Thomas Bruce, Robert Manson, and James Dodds families, and these services, continued at long intervals, led ultimately to the formation of the Chascomus congregation in 1857. "But more of this anon."

Mr. Smith had noticed during his long rides across our southern pastoral districts the rare occurrence of a chimney within the field of vision on any side, and his theory had now become a settled conviction that wherever this architectural novelty was visible on the "pampas wild" it indicated an English or Scottish habitation. During one of these drives inland from Adela, his trusty charioteer, George Thom (*alias* Tom Pepper of grateful memory), who had often guided him safely through "dub and mire," through sunshine and storm, over the thistly plains, and well acquainted with Mr. Smith's chimney theory, pulling up sharply, exclaimed, "Od, sir, as sure as am a leevin' man, yon's a chumley," and going out of his way to examine "this strange sight," he discovered that the owner, George Longstaff, was a thriving Yorkshire man, the possessor of flocks and herds, with a numerous family growing up around him. Mr. Smith, we need hardly say, was welcomed with characteristic English hospitality, and was told of several other Scotch and English families living in the neighbourhood—the Wildes, Purveses, Spillmires, Simons, and others. Mr. Smith offered to hold service there occasionally, which was gladly accepted, and carried into effect in due time. The locality and accommodation, however, was found to be inconvenient, and the station was transferred to the Jeppener Estancia, service being held there periodically till the building of the church in 1860.

Those families already mentioned, like many others in our rural districts, had grown up to early manhood in this primitive patriarchal condition, not without the dominie in the family, as a rule, but had probably never since their baptism met a minister, had never strayed a dozen leagues from their father's humble shieling, had never seen a city, but,

Far from the tumult and the strife,
And all the idle farce of life,

had passed their unambitious and uneventful lives in "rural peace and sweet content."

We gratefully remember, during the sixties, our ex-

perience of Mrs. Spillmire's hospitality on our long rides to and from Buenos Aires, sometimes, accompanied by Mr. Smith, where we always had a hearty welcome, and enjoyed the "cup that cheers," with a profusion of her famous buttered scones, and other dainties of home manufacture. Mrs. Spillmire (originally Mrs. Purves) had reared two families, most of them married, and, like their fathers, engaged in rural pursuits. She had never visited Buenos Aires since her landing in 1824, or during a period of thirty-five years; her first husband was one of the original Monte Grande colonists. Robert Wilde was an Englishman by birth, and married a daughter of a Scotch family, the Kidds, also of the original Monte Grande colonists,—that ill-fated family so ruthlessly and mysteriously murdered in their own home during the Rosas reign of terror. The Wildes were also a very large family, who still retain the small patrimonial estate near Jeppener station.

All these families were growing up in the same isolated patriarchal condition, and formed much of the rank and file of our rural congregations. Such was the plastic element upon which our Scottish ministers laboured so lovingly and successfully to impress the great truths of the everlasting gospel of peace.

CHAPTER XX

PEACE AND PROSPERITY

The chiefest action for a man of spirit
Is never to be out of action ; we should think
The soul was never put into the body,
Which has so many rare and curious pieces
Of mathematical motion, to stand still.
Virtue is ever sowing of her seeds. WEBSTER.

IN tracing the records of the Scottish settlers in their onward progressive march from the year 1854, we cannot but feel deeply impressed with their spirited activity and marked success in advancing their material interests and social position. The reaction from the deadly blight of despotism during the second quarter of the present century had given a vigorous impulse to all commercial enterprise in the city, and had also, in a very marked degree, extended its beneficent effects to the rural districts, where our countrymen had largely settled and were successfully engaged in pastoral pursuits.

It has been said of the "Scot Abroad" that wherever he settles he carries with him a peculiar and unmistakable flavour of "Auld Lang Syne" and the twenty-third psalm, which time and distance can never efface. Even when the next generations have become unfamiliar with the broad Doric of their fathers, they still delight in Scotch songs and music, and remain faithful to the simple religious services transplanted from the banks of the Tweed or the Clyde to those of the St. Lawrence or the Yarra. Quite

true, and so here, on the banks of the majestic Plate, the Scot can honourably claim a due share in the national sentiment. Their national traditions, secular and sacred, have ever "gone with them where they go, and dwelt with them where they dwell." Scotsmen owe much of their success in life to their early religious training, and the young man who goes out into the world with the prayer and purpose of Jacob, "If the Lord will be my God," will never go down in the battle of life with a dishonoured name. At the worst he will still be able to say, "All is lost but honour."

In future chapters we hope to deal more largely and minutely with the establishment and special work of our rural churches. We have already seen one of them spring up, a vigorous off-shoot from the parent stem, and shall now retrace our steps and notice the religious life and work of the mother church during the next decade.

The want of a manse had been deeply felt by Dr. Brown, and we notice from the following minute of a meeting of the Trustees held in April 1852, that "the Rev. Mr. Smith is authorised to erect on the present buildings, at his own expense, the additional house accommodation that may be deemed necessary, such additions to remain for the benefit of the property, without any claim to any indemnification, Mr. Smith having the liberty of occupying said premises as a manse while he continues minister of the congregation." His guaranteed stipend was \$35,000 currency, always provided there be no impediment in drawing the Government allowance. This would be equal to £400 sterling, more or less. The building cost him a considerable sum, but this prudent foresight enabled him to add something towards his moderate income and to "provide things honest, not only in the sight of God, but in the sight of all men." Here he lived and laboured in "faith and hope" for thirty-three years, happy in his family growing up around him, and successful in cultivating the wide field of labour in which divine Providence had placed him.

The Committee of Management, Messrs. Gilbert Ramsay, Peter C. Dick, George Bell, Patrick M'Lean, James Bell, and James Lawrie, had shown much activity in having extensive repairs done on the church and in building a gallery over the entrance door for the better accommodation and enlargement of the choir, and we notice there was paid for repairs in 1852 the large sum of \$14,651 currency, equal to £183 sterling.

The Sunday evening services, which had been discontinued during the latter years of Dr. Brown's ministry, to enable him to overtake his increasing pastoral work at the country stations, had been re-established by Mr. Smith, but under some inconvenience, as the church was yet without gas, and these services required to be held in the afternoon so as to be closed before dark. But this disadvantage was soon overcome by the active Committee, who, with the assistance of a few generous friends, had the gas laid on at their own cost.

The want of the evening service had been a disappointment to many contemplative minds who love the evening service with its quiet devotional stillness. Its omission, we think, is a great error; the service is good for all, and necessary for many who cannot attend the earlier worship.

The Sunday School had also the continued earnest attention of the Kirk-Session. Mr. Smith, like his predecessor Dr. Brown, took a deep personal interest in the Sunday School work, and looked upon the institution as the grand nursery for the maintenance and increase of church membership, and watched over its tender growth and training with paternal solicitude.

The attendance at this time was comparatively small, about sixty children, which in after years had increased to 180, with a staff of seventeen teachers, and an excellent library for both teachers and scholars of 760 volumes. The congregational library, containing most of the standard authors, ancient and modern, sacred and secular, has now a catalogue of 1800 volumes, which has always been kept up to date by a special annual subscription for this purpose.

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Books, the sage has said, are "men of higher stature, and the only men that speak aloud for future times to hear." And thus speaks to us from the past the gentle, yet vigorous Christian "Bard of Olney":—

'Twere well with most, if books that could engage
Their childhood, pleased them at a riper age ;
The man approving what had charmed the boy,
Would die at least in comfort, peace, and joy ;
And not with curses on his art, who stole
The gem of truth from his unguarded soul.

Sunday School Library—	
Books for senior children	221
Books for medium children	261
Books for junior children	58
	540
Sunday School Teachers' Library—	
Number of volumes	220
Congregational Library—	
Fiction, travels, etc.	492
History, lectures, poetry, etc.	506
Biographies, memoirs, etc.	256
Science, reference, etc.	151
Theology, religious literature, etc.	220
Bound magazines	175
	1800
Total volumes	2560

The church had now entered upon a long season of peace and prosperity. Free from all the outward trials, troubles, and anxieties that beset her early history, all her resources could now be devoted to her wide and ever-widening field of pastoral labour.

Much of this work could only be overtaken by frequent week-day services, which imposed a severe strain on the muscular Christianity of our ministers in the old hard-riding days, not easily appreciated by our younger generations. Mr. Smith had deep faith in the aggressive system of pastoral visitation. This he never relaxed during his long and successful ministry, and his presence had ever a warm welcome alike in the highest and humblest homes of his people.

The cause of the poor, the sick, and the sorrowing had ever his deepest sympathy and anxious solicitude, and his stirring appeals to his congregation in the noble cause of charity never failed to meet with a hearty and liberal response, enabling him, like the Man of Ross, "to ease the oppressed and raise the sinking heart."

In the midst of our prosperity we are ready to think the evil day far from us, but are often reminded that "man is born unto trouble"; and yet we believe with the poet that

Affliction is the good man's shining scene;
Prosperity conceals his brightest ray;
As night to stars, woe lustre gives to man.

We are reminded of these great truths by the following appeal from the Rev. Mr. Smith to his congregation:—

On 21st June 1859, a considerable number of the members of the congregation having met at the request of the Rev. Mr. Smith, he made a statement to the following effect:

That he had called the meeting to explain to it the trying and painful circumstances in which he was placed by the indisposition of Mrs. Smith. That latterly her illness had assumed so serious a character that her medical advisers had given it as their decided opinion that an immediate voyage to England was indispensable. That in her present situation it was impossible to think of Mrs. Smith's undertaking the voyage without his personal attendance. That he intended merely to accompany Mrs. Smith and return by the first opportunity after seeing her properly settled with her family, which he hoped might be accomplished with an absence of four or five months. That he regretted extremely the temporary inconvenience that this might be to the congregation, but was happy to think it would in part be remedied by the kindness of his respected colleague, the Rev. Mr. Gebbie, who had engaged to supply his place every alternate Sunday, and to attend as far as possible to the other official services that may be required in the community. That the arrangement only requires the sanction

of the country Trustees ; and, knowing the harmony and unanimity that have always prevailed in the community and between the two congregations, he had no doubt that the sanction required would be readily obtained.

That in these circumstances he threw himself once more on the indulgence and generosity of both congregations, craving, for the reasons assigned, a leave of absence for the term of four or five months.

Mr. Gilbert Ramsay remarked that, after the statement they have just heard, there could be but one feeling and one wish in the present meeting and in the community, a feeling of the deepest sympathy with their respected pastor and his family, and an anxious wish to see the course recommended by their medical advisers carried into effect without delay, and without any regard whatever to secondary considerations. That the arrangement with Mr. Gebbie could not but merit the approbation of the town congregation, and as to the frank and cordial concurrence of their brethren in the country, it would be ungenerous on their part to doubt of it for a moment. In the persuasion, therefore, that there was no need for deliberation or discussion, he begged leave to submit the following motion :—

That the meeting, on their own part and in the name and on behalf of the congregation, concede to the Rev. Mr. Smith the leave of absence solicited, and without any limitation of term ; satisfied that when, in the good providence of God, the circumstances of his family may allow, he will lose no time in resuming his pastoral ministrations amongst them.

Mr. John Blues expressed his entire concurrence with the preceding remarks, and begged leave to second the motion.

Mr. James Black also supported the motion, adding an expression of his sympathy with our worthy pastor in this afflictive visitation, with best wishes for his personal welfare and that of his family, in which he was certain the meeting and the congregation would cordially participate.

The original motion was then put and adopted unanimously.

Mr. Robert M'Clymont next proposed that a minute of the meeting should be extended and entered in the records of the congregation, which was seconded by Mr. William Graham, and unanimously adopted.

Mr. Smith's absence was prolonged much beyond what he had expected, owing to the critical and uncertain state of Mrs. Smith's health, which he watched over with anxious solicitude for twelve months, and was unable to return to Buenos Aires until June 1860. Mrs. Smith remained at home for some time longer; she had been placed under the special care of Sir James Simpson of Edinburgh, and hopes were entertained that, with the highest medical skill and God's blessing resting upon it, she would, in His own good time and way, yet be restored to her wonted health and strength.

On 30th July 1860 a meeting of the St. Andrew's congregation was held to consider the means of making a suitable acknowledgment to the Rev. Francis Gebbie of St. John's Church for his frank and obliging services during the late absence of the Rev. Mr. Smith. Mr. Gilbert Ramsay was called to the chair, when the following resolutions were unanimously adopted:—

That a voluntary subscription be opened among the members of the congregation, so as at least to cover the expenses of the Rev. Mr. Gebbie incurred in the discharge of his arduous duties during Mr. Smith's absence.

Messrs. Robert M'Clymont, James Bell, Thomas Drysdale, and John Shaw were appointed as a special committee to carry out the foregoing resolution, and to report thereon at their earliest convenience.

It was also resolved that the Chairman of this meeting shall address the Trustees and Committee of St. John's Church, thanking them in the name of this congregation for the handsome and disinterested way in which they shared with us the pastoral services of the Rev. Mr. Gebbie during the absence of the Rev. Mr. Smith.

Report of the Subscription Committee

GENTLEMEN—Your Committee has the satisfaction to report that your appeal to the congregation, on behalf of a public

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acknowledgment to the Rev. Mr. Gebbie for his important and onerous services during the late absence of the Rev. Mr. Smith, has in all quarters received a frank and cordial response. On the part of your Committee it has been an easy and gratifying task. No solicitation was necessary, and no demur was heard. It is a freewill offering in the strictest acceptation of the term, a circumstance that may enhance its value in the estimation of Mr. Gebbie and his friends.

The accompanying list of subscribers represents an amount of \$20,000 m/c forthwith available, and your Committee consider the sum realised a respectable demonstration on the part of the congregation, and recommend the object of the meeting to be carried out with the least possible delay.

ROBERT M'CLYMONT. JAMES BELL.
JOHN SHAW. THOMAS DRYSDALE.

LIST OF SUBSCRIBERS

	\$m/c		\$m/c
James Black	1000	Wm. Anderson	200
Thomas Drysdale	1000	Gilbert Ramsay	200
Robt. M'Clymont	1000	Alex. Winton	500
Gifford Brothers	1000	Mrs. Livingstone	500
Wm. Graham	1000	John Corbett	20
Wm. Gilmour	1000	Wm. Rankin	100
Kerr Grierson	1000	Francis Johnstone	20
Wm. Brash	500	James Linay	50
James Bell	1000	James M. Noble	200
John Shaw	500	James Inverarity	20
Edward M. Powell	250	George Kean	100
James Clark	250	James Winton	80
James Hastings	250	Alex. Cumming	100
James L. Macrae	250	J. H. Jeanes	50
Colin Chisholm	250	George Grant	50
Rev. James Smith	1000	John Purves	100
David Fleming	250	John Cowan	30
John Marshall	50	John Cumming	100
George Fair	500	Wm. Sheddan	500
Alex. Fleming	100	John Blues	100
John B. Smith, sen. . . .	100	Dr. Crosbie	500
James Dunn	100	James Anderson	100
John Hardy	500	Augustus Powell	50
Wm. H. . . .	50	William White	1000
Antonio Gibson	250	George Wilks	150
Alex. M'Phail	300	Thomas Gibson	200
John Smith	500	James Brown	400
John M'Clymont	1000		
John Allan	50	Total	<u>\$20,420</u>

The Chairman (Mr. Ramsay) also presented the following copy of the letter which he had addressed to the Trustees and Committee of St. John's Church :—

BUENOS AIRES, 4th August 1860. ✓

Messrs. the Trustees and Committee of St. John's Church, Quilmes.

GENTLEMEN—I beg leave to call your attention to the following resolution, unanimously adopted at a meeting of St. Andrew's Congregation, held on 30th July last.

That the Chairman of this meeting shall address the Trustees and Committee of St. John's Church, thanking them in the name of the congregation for the handsome and disinterested way in which they shared with us the pastoral services of the Rev. Mr. Gebbie during the late absence of the Rev. Mr. Smith.

In transmitting to you the resolution, it affords me much satisfaction to be able to assure you that it is a genuine expression of the sentiments of the meeting at which it was adopted, and may safely be regarded as another proof of the cordiality and harmony that has always subsisted, and, I trust, will long continue to subsist among the widely scattered sections of our community ; and, I may add that, should any interruption occur in the course of God's providence in the ministrations of your church, I am certain that the Rev. Mr. Smith, with the same ready and cheerful concurrence of his congregation, will do everything in his power to requite the many and weighty obligations I have now the honour to acknowledge.—I am, gentlemen, yours respectfully

(Signed) GILBERT RAMSAY,
Chairman.

The report and letter being accepted, and ordered to be recorded in the minutes of the meeting, the Chairman submitted the following suggestions :—

That as the object of the meeting has been so far satisfactorily realised, the point now to be considered is how the funds supplied by the liberality of the congregation may be best applied.

In such cases it is customary to present some article of value as a tangible memorial of the occasion, but, in the present instance, the propriety of employing any part of the funds in that form may fairly be questioned. We must postpone anything like show or effect to weightier considerations,

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the personal comforts of our young friend, and the permanent interests of the important institution with which he is associated.

Both these objects, in my opinion, may be accomplished by handing over to the Rev. Mr. Gebbie, say the sum of £100 sterling, to be employed as he may consider best, and the balance to the Trustees of St. John's Church to be added to the permanent fund, on the condition that the congregation shall raise an equal sum, to be added to the same fund, and that the interest of the whole shall be paid annually or at other stated intervals to the incumbent, in addition to amount of the Presbyterianial Bond.

If such an arrangement can be carried out, and those that know the resources and enlightened liberality of our country brethren can hardly have any misgiving on the point, it will not only place the Rev. Mr. Gebbie and future incumbents on a proper footing, but in some measure guarantee the permanency and efficacy of an institution of which every member of our community has just reason to be proud.

Should this meet the approbation of the meeting, a Committee may be appointed to treat and arrange with the Trustees of St. John's Church, and if, contrary to all reasonable expectations, the proposition should be rejected by them, then the whole of the subscription shall be handed over to the Rev. Mr. Gebbie.

These points having been taken into consideration by the meeting, it was proposed by Mr. Anderson, and seconded by Mr. Drysdale, that the meeting approve generally of the views embodied in the remarks of the Chairman, recommending the deputation to consult previously with the Rev. Mr. Gebbie and the Trustees of St. John's Church, so as to ensure the greatest possible unanimity, and that the deputation shall consist of Messrs. Drysdale, M'Clymont, Gifford, and Ramsay.

ST. JOHN'S CHURCH, QUILMES,
15th August 1860.

The Committee above named waited this day on Mr. Gebbie and the Committee of St. John's Church, and finding the latter willing to comply with the proposition made by the Chairman as recorded in the minute of the meeting held on the 9th instant, they paid over to Mr. Gebbie \$10,420 m/c, and to the Committee of St. John's Church \$10,000 m/c, in accordance with the instructions of the aforesaid general meeting.

God blesses still the generous thought,
And still the fitting word He speeds,
And truth at His requiring taught,
He quickens into deeds.

It was now generally felt by the Trustees and Committee of Management that Mr. Gebbie's stipend of £200 per annum was not quite equal to his maintenance in that comfort and dignified respectability which is due to a minister of the Gospel. The feeling that they who minister at the altar should be free from all pecuniary cares that may hinder their usefulness in their sacred calling has always been a prominent sentiment in our Scottish congregations, and in view of this, after due deliberation, it was resolved that some means be devised of raising the stipend to at least £300 per annum.

The novel idea of presenting Mr. Gebbie with a flock of sheep seems to have met with general acceptance amongst the congregation, who were mostly engaged in sheep-farming, and could contribute each according to his means, as God had blessed him. This freewill offering was quite popular, and a flock of 1500 sheep was speedily collected and presented to the Rev. Mr. Gebbie, who, we need hardly say, thanked his congregation in glowing terms for their generous gift. This arrangement placed the pastorate of St. John's on a safe and permanent footing during Mr. Gebbie's long and successful ministry of a quarter of a century.

CHAPTER XXI

SOUTHWARD HO !

IN the migratory movements of our countrymen here, they have always shown a preference to make their homes in the south, probably from its more temperate climate and more abundant water supply than is generally to be found in the northern part of the Province, and from its thus suffering less from the destructive periodical droughts that from time to time carry off such large numbers of our flocks and herds.

A glance at some of our earliest Scottish pioneer estancias may form a somewhat interesting feature in our records. We find that among our very earliest pioneers were the Gibson Brothers, of the Rincon del Tuyú (now known as the Ingleses Estancia), who previously to 1825 had acquired several large tracts of grazing land, or estancias. One of these was shortly afterwards sold to Messrs. Robertson, who founded there the famous Scotch colony of Monte Grande, who later on resold the land to Mr. Thomas Fair. In fact, up to 1834 all the Gibson lands had been sold off, excepting the Ingleses Estancia, containing an area of eleven square leagues, equal to nearly a hundred square miles of territory. All our estancia lands at this time were unfenced and stocked with the long-horned native breeds of cattle, till the introduction of the more lucrative sheep industry in the early thirties, when, with the importation of pure Merino and Lincoln breeds, and scientific crossing with the native sheep, the Ingleses soon sprang into name and fame, and now occupies the front rank among our breeders of Lincoln cross.

In those early days in the outlying districts provision had to be made against the inroads of Indians, and we remember that the Messrs. Gibson had at the estancia a couple of pieces of cannon with a goodly supply of ammunition, and had on one occasion to use the ordnance in successfully repelling the Indians, and saving the homestead from fire and sword, but with the loss of a large number of cattle. These alarms were, however, owing to the insular position of the estate, seldom felt among the peaceful and romantic woods and dells of the Rincon del Tuyú.

The estancias of Messrs. White and M'Clymont in Cañuelas are among the oldest and best arranged estancias in the province, each covering about thirty square miles, fenced and planted in English style, and long famed for their fine breeds of cows.

But famous among his countrymen was Mr. John Hannah, a native of Ayrshire, who began life about 1828 as manager of the Sheridan estancia, devoting himself with zeal and intelligence to the refinement of sheep by crossing the Mestizo with the Negretti breeds. In 1837 he purchased the Lagosta Estancia near Ranchos, covering an area of thirty-five square miles, which soon became known as one of the finest cabañas for prize rams in South America. In 1863 he built the superb mansion-house at a cost of £8000 sterling. He was held in great esteem by the country people around him for his open-handed generosity. He took much pride in improving his estate, and sold it in 1870 to Messrs. Shennan and Krabbe, retiring to his native country, where he died in 1877, aged seventy-five years. The Negretti Estate (as it is now called) has since been fenced and planted at great expense by Mr. Shennan, and is visited by English travellers of distinction as one of the show places in this continent. Mr. Shennan's breed of horses occupies a foremost place at our cattle shows.

Early in the fifties another great movement of our countrymen southward had taken place. The famous Estancia Espartillar, near Chascomus, with an area of sixty square miles, had been purchased by Mr. John Fair, and

placed under the skilful management of Mr. Patrick V. A. Reid, who has during his twenty years' administration taken prizes at various exhibitions for blood horses, Durham bulls, and Lincoln sheep. The estancia comprises forty puestos, or sheep stations, occupied by Scotch or Irish shepherds, and holds over 100,000 sheep and cattle.

We have stood on the ruins of the entrenchment and mused on the mutability of all earthly things while inspecting the two rusty cannons with which Bareti, the first settler in 1815, defended his home, and hurled defiance at the Indians, with all the stern resolve of a De Montford:—

Thou think'st I fear thee, cursed reptiles,
And hast a pleasure in the damnéd thought.
Though my heart's blood should curdle at thy sight,
I'll stay and face thee.

Near to this spot now stands the comfortable mansion-house, embowered in beautiful gardens and stately lawns, and the place where only half a century ago the wigwam and the war whoop of the savage reigned supreme has now been usurped by the voice of the lowing kine, the tinkling bells of the sheepfold, and all the blessings of a peaceful pastoral civilisation.

In 1853 another valuable estate, with an area of thirty-six square miles, the Estancia Adela, was purchased from Don Prudencio Rosas by Messrs. George Bell, James Burnett, and James Dodds conjointly. These lands are beautifully situated in what might be termed the "lake country," being bounded on the north by the Chascomus Lake, with an expanse of water covering an area of three square leagues; on the west by the Manantiales, occupying nearly one square league; and on the south by the Adela Lake, also covering about one square league. These lakes are all united by streamlets, and form a chain with several others, reaching to the River Salado, a distance of about twelve leagues, and have very appropriately been called by the natives "Las Encadenadas."

The original mansion-house, built by Rosas, is picturesquely situated on the banks of the Adela Lake, amidst

but "union is strength," and by the joint expenditure of all the proprietors, a deep main drain was cut through the whole length of the land, emptying into the Sanborombon, and an elaborate system of surface drainage has converted swamp and lagoon into very valuable grazing land, which now produces some of the finest and highest-priced wools sent to the market.

Another kindred establishment, the last of our Scotch estancias in this region, and adjoining the large property of Don Ricardo Newton, was founded about the same date by Mr. Hugh Robson. This valuable property covers an area of nine square miles, and has a stately two-storied mansion-house overtopping its umbrageous surroundings, and forming quite a unique and attractive feature in the landscape. These estancias are all wire-fenced and subdivided, and the eye of the wayfarer now rests with pleasure on the varied scene of green fields and flowering plantations, of fruit trees and other useful timber, and we need hardly say that Scottish energy and thrift has gathered around these hospitable and smiling homesteads all the comforts of a happy and virtuous pastoral refinement.

We shall, from the material now to hand, through the inseparable conditions of "cause and effect," endeavour to trace the origin, the rise, and the progress of the St. Andrew's Scottish Presbyterian Church at Chascomus.

We need hardly repeat the truism that wherever our countrymen settle in any considerable numbers, while the Scriptural injunction is not forgotten, "Prepare thy work without, and make it ready for thee in the field, and afterwards build thine house," the higher culture of their moral and spiritual nature is ever with them the supreme desire, and the church and school, as a natural sequence, are called into existence. We have seen how, from small and cautious beginnings, the St. John's Church was finished, and has become an influence for good in our midst, and, deeply impressed with the wisdom of the plan, our Chascomus brethren had adopted the same prudent line of procedure, and built a temporary Rancho Kirk, where they

worked, and waited, and worshipped for fourteen years, until the grand object of their desires was successfully accomplished, and their beautiful new church was built in 1872.

We have already noticed in a former chapter that, so early as 1854, the Rev. Mr. Smith, ever active and zealous in the Master's work, having conceived the possibility of forming another congregation at Chascomus, had followed with the "means of grace" the few of his countrymen then settled in that neighbourhood, and was holding divine service at the Estancia Adela from time to time. The settlement, however, of our countrymen on the lands of Las Mulas in 1855-56, and subsequently on the Espartillar and Valle de Santa Ana, had given a vigorous impetus to the movement. Various meetings had been held for organisation, and at a general meeting at Adela in May 1857 it was resolved to erect forthwith a temporary building for the performance of divine service in the district. The ways and means were also considered, when it was proposed by Mr. James Grant, seconded, and approved of unanimously, that a general fund be formed in the following manner. That all persons holding sheep should pay annually the value of ten sheep per thousand of their possessions, estimating the value of sheep for the present year at \$30 m/c currency each. This was a novel and untried system of raising funds, but it worked very successfully for a number of years, and a goodly sum was soon deposited in the Provincial Bank of Chascomus.

The Rancho Kirk was built during the winter of 1857, on the lands of Adela, adjoining the lands of Las Mulas, and near to the still waters of the romantic inland lake of La Yalca, at the puesto now occupied by Mr. Thomas Bruce and family. The building was a lowly thatched cottage, with smoothly plastered, white-washed walls, with brick paved floor, and well lighted by three windows on each side. The interior furnishings were a handsome pulpit draped with crimson velvet, and precentor's desk to match; the seats were of pine, artistically painted, with comfortable back rails. There were fifteen movable pews on each side, with a passage

down the centre, thus providing seats for 120 worshippers. All these interior fittings were the artistic handiwork of Mr. Thomas Bruce, who had in his younger days followed the career of cabinetmaker. The outward surroundings were neatly gravelled walks, bordered with flowers (watched over by Mrs. Bruce with maternal care), and rows of paradise trees, lending a sylvan grace to our humble Rancho Kirk. The building has disappeared from the scene, and also most of its founders, but the sacred spot is still held in veneration by the few remaining worshippers of those early days.

Preparations had been made for opening the church for public worship on the second Sunday of November 1857, but the weather proved unfavourable, for it rained almost incessantly for two days. We can remember the Rev. Mr. Smith's arrival (on Saturday) at Adela on horse-back, amidst the driving rain, after a ride of twenty-four leagues, from the Estancia Viamont, accompanied by a guide, and clad in the picturesque uniform of oilskin and sou'-wester, supplied by Mr. Henry Bell, his kind host, who had failed to dissuade him from undertaking the journey on such a day. It rained all Sunday, and the opening of the church took place on Monday, with a fairly good congregation, as all the people knew that "no Sunday shower ever kept Mr. Smith at home in that important hour." These services were kept up monthly by the Revs. Messrs. Smith and Gebbie alternately until the arrival of the Rev. Mr. Ferguson as chaplain in 1862.

The church organisation was simple and concise, as will be seen from the following minute of the first annual general meeting held in the church on 20th March 1858 :—

Present—Messrs. Ninian Johnstone, Robert Manson, James Grant, John Smith, John Grant, James Dodds, Robert Burnett, George Orphant, William Dodds, Alexander Greig, Samuel McGaul, William Blake, George Sheill, Hugh Robson, John Brown, William Burnett, James Cribbes, Joseph Johnstone, Thomas Bruce, and Thomas Bell.



ST. ANDREW'S "RANCHO" KIRK, CHASCOMUS. FOUNDED 1857.

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Mr. Thomas Bruce was called to the chair, when the following resolutions were adopted :—

Mr. Ninian Johnstone, Chairman.

Mr. Thomas Bell, Vice-Chairman.

Mr. James Dodds, Secretary and Treasurer.

Auditors of Treasurer's accounts : Messrs. Robert Burnett and James Cribbes.

Collectors : Hugh Robson, William Blake, John Brown, George Sheill, and William Dodds.

Agreed to :—

1. That for the better expedition of business the following regulation shall be considered binding, viz. that all the male members of this congregation consider themselves bound to attend the annual general meetings, unless prevented by sickness or any other unavoidable casualty.

2. That all the members of Committee alternately take charge of the collection at the door and ring the bell.

3. That Messrs. Dodds, Bruce, Manson, Johnstone, Sheill, M'Gaul, Bell, Robson, and Grant alternately provide the minister with a horse and peon to accompany him to the estancia of the late Mrs. Mohr, where service is held.

4. That when the Rev. Mr. Smith conducts the service he shall receive the collection taken at door.

5. That \$3000 m/c currency be paid to the Trustees of St. John's Church for this year, from the General Fund, to assist in making up Rev. Mr. Gebbie's stipend.

During the next two years the congregation had been abundantly blessed "in their basket and in their store," and were looking forward to having a pastor of their own, as soon as arrangements could be made for this purpose. Meetings had been held to elicit the views of the congregation, and it was found that as many of them had belonged to the U.P. and Free Churches at home, some difference of opinion existed as to the denomination from which their minister should be chosen. This subject had been freely discussed in all its bearings, and the result arrived at was that, as their two ministers, already labouring so faithfully among them, belonged to the venerable Church of Scotland, and were universally and deservedly held in high

esteem, they should avoid the possibility of introducing any element of discord into their midst, and unanimously agreed that their pastor should be chosen from the Established Church of Scotland. We need hardly say that the Rev. Mr. Smith's genial disposition and tact did much to "throw oil on the troubled waters."

The following extract from the third annual general meeting will show the harmony and concord which had been arrived at: "As the majority of the congregation consider that we are in a position to support a pastor of our own, agreed that a letter be forthwith written to the Rev. James Smith, pastor of the Scotch Church in Buenos Aires, now temporarily absent in Scotland, asking his advice as to the best method of attaining this object."

In our next chapter we shall give the interesting correspondence which followed.



REV. M. P. FERGUSON.

CHAPTER XXII

APPOINTMENT OF THE REV. MARTIN P. FERGUSON

THE following correspondence shows the solicitude of the congregation for the successful issue of the grand object of their laudable ambition.

SCOTCH CHURCH, ADELA,
16th March 1860.

To the Rev. James Smith,
60 Castle Street, Edinburgh.

DEAR SIR—We, the Scotch community in the district of Chascomus, have this day held our third annual general meeting, and are happy to be able to state that our collections for the present year have exceeded the two previous years. We have collected this year \$13,000 m/c, and it is the opinion of this congregation that we are now in a position to support a pastor of our own.

A good deal has been said about getting a missionary from some of the Societies at home without guaranteeing a fixed salary, but after stating what we have been able to collect, and what we have done hitherto, our collections might be much increased if we had a pastor to go about among us and stir us up. But as our information in this matter is so very limited, will you be kind enough to let us know how far this idea may be practicable? Chascomus would be the most central place to fix his residence, and a preaching station might be formed at the "Samborombon," besides the one already formed at the "Sauce."

Knowing the great interest you have always taken in our spiritual welfare, we await your advice in this matter.

With our united prayers that Mrs. Smith may again be restored to health, and that you may soon return among us, we remain, dear sir, very sincerely yours,

(By order) JAMES DODDS, *Hon. Sec.*

Copy of answer :—

60 CASTLE STREET, EDINBURGH.

MY DEAR SIR—I duly received yours containing the minutes of your annual meeting, and all to whom I have shown it have remarked how well they are drawn up. I need scarcely say how glad I am that the meetings which, by the blessing of God, I was the instrument of founding, have flourished so much under Mr. Gebbie's faithful labours. I indeed feel the deepest interest in your spiritual wellbeing, and shall be only too glad to assist you in any way in my power. It has grieved me much to have been kept away so long from my labours, and to have made such demands upon Mr. Gebbie's kindness and the forbearance of the people, but by a trying dispensation of God's providence I have been unable to help myself. Mrs. Smith has gone through one minor and two serious operations, the last of which took place last Sunday, and (while her state is still very critical) she is doing so well that I fully expect to be able to leave this by the May packet. In the meantime I have not forgotten your communication. I have been to St. Andrews to consult with Dr. Brown about the matter, as he feels a warm interest in all our affairs, and he is to go with me next week to the Convener of the Colonial Committee to lay the matter before him; meanwhile he has got Dr. Cook to write him about the matter. My own opinion is that the wiser course would be to do as we did in Mr. Gebbie's case: get up a plain church and manse, say in Chascomus, then see what could be raised in the way of stipend, and ask the Colonial Committee to supplement that amount at least for some years. This would enable us to get a better and more suitable man, would not embarrass the people with too much at one time, and would give permanence to the establishment, a matter of the utmost importance for the benefit of the rising generation.

The country church has succeeded so well that it fortifies me very much in the wisdom of the plan. At the same time I shall be glad to assist in any plan that may be agreeable to the people. The great thing is to seek God's blessing, and to keep united, and to let no one introduce divisions amongst us, and if we do this we can do much. When I come out I will write you what the Colonial Committee think about the matter.

Remember me very kindly to all the people, and assure them that I do not forget them at the throne of grace, though far from them. In the meantime, and with kindest regards to Mrs. Dodds and family, I remain, my dear sir, yours very sincerely,

JAMES SMITH.

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Copy of letter after arrival from Scotland :—

BUENOS AIRES, 3rd August 1860.

MY DEAR SIR—I have not written you sooner because, in the first place, I have been very busy since my return ; and, in the second, I required to wait the receipt of communications by last packet ; and, in the third, I know that, as it is winter, you could not have a meeting.

Before leaving home Dr. Brown and I called upon, or put ourselves in communication with the leading men of the Church of Scotland and the Colonial Committee, to interest them in the spiritual welfare of their countrymen here, to get them to apply to the British Government to see if they would include Mr. Gebbie's church under the provisions of the Consular Act, and the Colonial Committee give something towards the support of a minister at Chascomus. The reception we met with was most favourable ; the Colonial Committee sent a memorial to Government in favour of the church at Quilmes, which has been in the first instance unsuccessful, but which they have received with explanations. In regard to Chascomus, they are £1100 behind this year in their funds, and therefore could not have granted us assistance this year, however willing. But as I told them I had written to the people through you, to build a manse and guarantee a minimum stipend, they said they would be willing to consider favourably any proposition from the people for assistance for a year or two, till the congregation could support itself. I enclose you an extract from the report of the Committee to the General Assembly, received by last packet, embodying their views on the matter.

The extract is as follows :—

At the same time the formation of a third Scotch church in Buenos Aires, at a place called Chascomus, is in progress, and the Committee has been apprised that hereafter, at no very distant date, application may be made for pecuniary assistance in that quarter. Unless the Assembly should inhibit the operations of their Committee for next year in a place which is not strictly a colony, it is probable the aid sought may be conceded, for the case is one of great interest as well as great importance.

The above extract, I think, shows sufficiently the good feeling of the Committee, etc.

(Signed) JAMES SMITH.

Let's take the instant by the forward top ;
 For we are old, and on our quick'st decrees,
 The inaudible and noiseless foot of Time
 Steals ere we can effect them.

The year 1861 is distinguished in the early records of the Chascomus Church as one of great activity and progress. The Rev. Mr. Smith's letters from Scotland had been most encouraging, but his genial presence again in their midst, and his trusted advice, had done much to stimulate the progressive march of their church organisation.

At this, the fourth annual general meeting, it had been decided that a minister be sent for forthwith, that he should be chosen from the Established Church of Scotland, and that the Colonial Committee be solicited to select for them a suitable pastor for their peculiar conditions.

Recommended that, owing to the more or less isolated condition of the congregation, the minister chosen be a man of truly missionary spirit, who, by his frequent and diligent pastoral visitations, may, under God's blessing, be the means of uniting them more closely in the bonds of Christian unity. That the minister be fully advised that he will have to conduct divine service at three different stations already formed: at Adela, Sauce, and Samborombon, the greatest distance from Chascomus being eight leagues.

The ways and means were then considered, when a guarantee for £300 sterling per annum as a minimum stipend was subscribed by the following gentlemen in the name and on behalf of the congregation, viz. :—

Mr. George Sheill	£25
Mr. Ninian Johnstone	60
Mr. Hugh Robson	40
Messrs. Alex. and Thomas Bell	25
Mr. James Burnett	60
Mr. Joseph Grahame	30
Mr. James Dodds	60
	<hr/>
	£300

Another important incident in this eventful year was the purchase of a house in Chascomus, to serve as a manse for the expected minister. This fine property measured 21 yards frontage, on a main street, with 50 yards deep, and

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cost \$60,000 m/c. The house was substantially built, with brick walls, hard-wood rafters, and concrete roof, had five rooms, entrance hall, kitchen, and other offices, with well-arranged flower garden with fruit trees and vinery. To this property was afterwards added a piece of adjoining ground, purchased from Mr. James Dodds, which cost \$15,000 m/c, measuring 50 yards by 30, and reaching back to, and with frontage on, the opposite parallel street, thus bringing up the amount of land to 2250 square yards, and the cost to \$75,000 m/c, equal to £600 sterling, which, with repairs of painting, paper-hangings, and pine flooring, brought the total cost up to £700 sterling. This large payment was met by the voluntary effort of the small Scottish community, and with the characteristic dread of debt, so graphically described by the poet, we need hardly say was discharged in full, and at due date.

During the month of October 1862 the welcome intelligence had reached them that their pastor had been appointed, and accompanied by the following note :—

GENERAL ASSEMBLY'S COLONIAL COMMITTEE,
SCHEMES OFFICE,
22 QUEEN STREET, EDINBURGH.

Commission. — The Acting Committee of the Colonial Scheme of the General Assembly of the Church of Scotland, having carefully considered the testimonials of the Rev. Martin P. Ferguson from the Presbytery of Irvine, and from individual clergymen and others in whom they have confidence, and having heard him conduct divine service, hereby appoint him to the charge of Chascomus, in the Argentine Republic.

Given by appointment of the General Assembly's Colonial Committee, the 6th day of August 1862.

SIMON S. LAURIE, *Secretary*.

Salary guaranteed £300 sterling, £50 of which is guaranteed by the Colonial Committee for one year. S. S. L.

*Ordination of the Rev. Martin P. Ferguson*¹

On Tuesday, 30th September, the Presbytery of Dunoon met in the parish church there, and after despatch of other

¹ From the *Missionary Record* of 1st November 1862.

business, proceeded to the ordination of the Rev. Martin P. Ferguson for his foreign charge. This young clergyman has been labouring for some years past at Innellan with very great acceptance. He was recently selected by a Committee of the Church of Scotland to proceed to fill the office of Scotch Presbyterian minister at Chascomus, near Buenos Aires, where a large and influential Scotch population are resident, and have built a handsome church and manse. Innellan being within the bounds of Dunoon Presbytery, they were requested to ordain him. The Rev. Alexander M'Tavish of Inverchaolin presided on the occasion. The trial, examinations, discourse, etc., having been satisfactorily gone through, the young clergyman was solemnly ordained to the ministry, and received the right hand of fellowship from the brethren. Thereafter Mr. M'Tavish delivered a most suitable and impressive charge to the young minister on the sacred duties now devolving on him, and pointed out with great force the importance of his labours in the new field to which he had been appointed. Nearly all the Presbytery, besides a numerous circle of friends, were present in the church at the interesting and solemn ceremony. In the evening the Moderator, Dr. Clark of Dunoon, entertained the young minister, the members of Presbytery, and friends, including C. Gilmour of Glasgow (representing the South American Congregation), to dinner, when the prospects and hopes of the new charge were cordially discussed. This settlement speaks volumes for the religious liberty enjoyed by our fellow-countrymen who have emigrated to this and the other numerous fertile plains of the districts watered by the Rio de la Plata, where a liberal and enlightened Government are desirous of promoting all the social and religious institutions which those who may adopt their country have previously enjoyed at home; and we cannot doubt, therefore, that a large and respectable class of emigrants will seek this new and splendid field for their capital and labour.

The Rev. Mr. Ferguson was licensed by the Presbytery of Irvine in 1853. He had been selected by the Rev. Dr. Brown, founder of the first Scotch Church in Buenos Aires, who ever held in loving remembrance the associations of his early labours there during a quarter of a century, and though now absent from them, had rendered many valued services to his countrymen in Buenos Aires. The Doctor had heard him preach in Glasgow in June 1862, had recommended him to the Colonial Committee, and he was

ordained by the Presbytery of Dunoon in September 1862, as noticed above.

The simple record of his distinguished career and well-earned academical honours during his student life at the St. Andrews and Glasgow Universities (as an example to others) may not be out of place here.

The first session of his college curriculum was passed at St. Andrews in 1844, where he gained a bursary of £10 a year, available for eight years, which he surrendered, as he preferred studying at the Glasgow University. There he gained a prize in Latin, and two prizes in Greek, one by competition, *ad aperturam libri*, and the other, the first prize, awarded by the votes of the students, of whom there were 180 in the class. He also gained a prize in mathematics, and first prize in Hebrew, awarded by Dr. A. Hill, Professor of Divinity, took his degree of B.A., and afterwards M.A. He also gained a bursary, value £15, tenable for four years.

The Scottish student has ever been a hard worker, with much of the Pauline spirit of independence and unwilling to burden his parents more than absolutely necessary for his training, and our young friend, to help himself on his way through college, taught a class of students Pitman's system of shorthand, and acted as tutor to the family of Captain Campbell of Treesbank estate, near Kilmarnock, his native town. He was also reporter for some time on the staff of the first daily paper in Scotland, the *Glasgow Daily Mail*, and reporter and sub-editor of the *Kilmarnock Journal*, and missionary in connection with St. George's Church, Glasgow.

He also ministered at Innellan, Argyllshire, for eight years, on leaving which for Buenos Aires he was presented with a writing-desk and purse of sovereigns.

Such was the many-sided and highly intellectual equipment of our young friend, which, joined to a vigorous physical constitution, had so well fitted and prepared him for the arduous duties of his new and extensive field of labour in the land of his adoption.

He arrived in Buenos Aires on 13th December 1862,

and enjoyed the warm hospitality of Mr. Thomas Drysdale and family for a short time, having a cordial welcome from the city congregation and many kind friends. He preached his first sermon in the city church with stirring eloquence and much acceptance. The subject of discourse was "Building the walls of Jerusalem," the text being from Nehemiah vi. 3, "I am doing a great work and cannot come down." He also visited Rev. Mr. Gebbie and family in their leafy retreat at St. John's on his way out to his future sphere of labour, and preached to a large congregation of over 200 people, all anxious to meet and do honour to the young clergyman who had cast in his lot amongst us. From here he drove out in state to Chascomus, under the escort of Mr. James Dodds, where his coming was hailed with much satisfaction by his congregation, who vied with each other in giving him a warm welcome and many congratulations on his safe arrival amongst them. He accepted the hospitality of Mr. and Mrs. James Dodds at the Estancia Adela, and was the guest of the family for ten months during the preparation of the manse for his reception. There, in that quiet pastoral retreat, a season of happy social family intercourse was mutually enjoyed, and lasting friendships were formed. There he received many valuable lessons in practical horsemanship, the grand *sine qua non* of locomotion over our vast plains in those early days, and soon became such an adept in the saddle that he could equal the best of our proverbially hard-working clerigos of that time.

Mr. Ferguson was formally introduced to his congregation on the first Sunday of January 1863, at the Rancho Church. A grand gathering of the clans from a radius of over eight leagues gave him a sincere and hearty welcome. He preached a very eloquent and impressive sermon from Hebrews iv. 15, 16, and dwelt specially on the 16th verse, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and grace to help in time of need."

The discourse was divided as follows: 1st. There is a throne of grace set up, a way of worship instituted, in

which God may with honour meet poor sinners and treat with them. 2nd. It is our duty and interest to be often found before this throne of grace, waiting on the Lord in all the duties of his worship, private and public. 3rd. Our business and errand at the throne of grace should be that we may obtain mercy, and find grace to help in time of need. 4th. That in all our approaches to the throne of grace for mercy, we should come with a humble freedom and boldness, with a liberty of spirit and a liberty of speech; we should ask in faith nothing doubting; we should come with a spirit of adoption, as children to a reconciled God and Father. 5th. That the office of Christ, as being our High Priest, should be the ground of our confidence in all our approaches to the throne of grace. Had we not a mediator, we could have no boldness in coming to God, for we are guilty and polluted creatures; we cannot go into God's presence alone; we must either go in the hand of a mediator, or our hearts and our hopes will fail us.

The sermon was enforced by much fervid eloquence and many striking illustrations of divine truth, and was listened to with deep interest and attention by a devout and highly appreciative congregation.

The annual general meeting of the congregation was always a season of deep interest, when reports of the past and hopes for the future could be taken into consideration and freely and fully discussed. The sixth general meeting had been held on 24th April 1863, when the usual election of office-bearers for the ensuing year had resulted in the following:—

Chairman—Mr. William Blake.

Secretary and Treasurer—Mr. James Dodds.

Auditors—Messrs. Sam. M'Gaul and John Hatrick.

Collectors—Messrs. John Brown, James S. Ritchie, Hugh Robson, John Grant, Geo. Sheill, James Blackhall, Thos. Bruce, James Pettigrew, and James Sheddan.

Said office-bearers, associated with the collectors, shall, as usual, constitute the Committee of Management.

Resolution 1st.—Moved, seconded, and unanimously agreed to: That the thanks of the meeting be conveyed to the Colonial

Committee of the Church of Scotland for the warm interest which they had manifested in the prosperity of the church in this district, and for the handsome and liberal manner in which they had granted outfit and passage money to the Rev. Mr. Ferguson. And also that the meeting express their great satisfaction with the selection and appointment of a pastor so well qualified for the discharge of his sacred and important duties in this wide and interesting field of labour.

Resolution 2nd.—That the thanks of the congregation be accorded to Mr. Charles E. Hall for his valuable services in assisting to establish a library in connection with the church, and for his voluntary services in acting as Librarian for two years, marked by uniform urbanity and Christian zeal.

Resolution 3rd.—That the cordial thanks of this meeting be transmitted to Messrs. Mulhall of the Buenos Aires *Standard* for their kindly gift of their *Handbook of the River Plate*, and also of the printed labels for the books in the library attached to the church.

Resolution 4th.—That the sacrament of the Lord's Supper be dispensed in the church on the third Sabbath of October of the present year.

Resolution 5th.—That the Rev. Mr. Ferguson hold a meeting for divine service on the second Sabbath of every second month at the Estancias Espartillar and Carmen alternately.

CHAPTER XXIII

PROTESTANT CEMETERY AT CHASCOMUS—THE CAMP SCHOOLMASTER—THE RANCHO KIRK

The ample proposition that hope makes
In all designs begun on earth below
Fails in the promised largeness : checks and disasters
Grow in the veins of actions highest rear'd,
As knots, by the conflux of meeting sap,
Infect the sound pine and divert his grain
Tortive and errant from his course of growth.

SHAKESPEARE.

At this time, 1864-65, a temporary financial check had been felt which was beyond the power of human prudence or foresight to avert. We find that a general meeting of the congregation was held, when the following resolution was adopted :—

That the congregation express their regret at being again compelled to cast themselves upon the kind indulgence of the Colonial Committee, and to apply for another grant in aid, for the following reasons—

1st. The long-continued drought having caused considerable loss in stock, and deterioration in wool, the main staple of wealth in this country.

2nd. The large outlay that was rendered necessary in purchasing and fitting up the manse.

3rd. The great depreciation in the paper currency ; and

4th. Their anxious desire to avoid incurring any debt in the maintenance of the ministry among them.

It is pleasing to notice that their letter to the Colonial

Committee, embodying this resolution, met with a prompt and hearty response, and a grant of £150 sterling was the result, but very wisely spread over three years, at £50 yearly towards the minister's stipend. This seems to have been their last appeal to the generosity of the Colonial Committee, whose liberality had a second time carried them successfully over their most pressing needs, and was so highly appreciated by the congregation.

These sudden periodical financial checks seem to have stimulated them to greater exertion, for we find the next resolution to be: "That the church be endowed with a flock of sheep, to be collected among the members of the congregation, each giving voluntarily according as God may have blessed him, said flock to be kept and farmed on the church account."

This plan had succeeded so well in the Rev. Mr. Gebbie's case, that a hope was entertained that, as "history is said to repeat itself," the "sheep on a thousand hills" might some day be theirs. The collection of 1500 sheep was speedily accomplished, a run was rented for three years at the "Rincon de Noario," and the flock placed under the charge of Mr. James Lindsay, who was to receive one-third the net proceeds of the business as a remuneration for his labour. This also proved a failure, for we find at the end of the first year 200 sheep of the capital had died off, and as Mr. Lindsay was unwilling to continue his contract, it was thought prudent not to run any further risk in this direction, and the flock was sold off and the proceeds placed to the church account in the Provincial Bank. The loss on this venture must have been very severe, for besides the loss of capital and one year's rent, \$10,000 m/c had been drawn from the church funds to pay for fixtures and setting up the flock. The total loss, therefore, could not have been much under \$20,000 m/c.

A preaching station had also been formed at "Rincon de Noario," and a rancho church was in course of erection there, for we find it enacted "that the congregation in

that locality receive from the General Fund the sum required to finish the building in process of erection to serve as a place of meeting for divine service." It was also enacted "that the Rev. Mr. Ferguson hold divine service at 'Tuyú,' or in the district of 'Ajó,' twice a year, and at such time of the year as he shall find most suitable." We now see how abundant his labours had become in following his countrymen, in their ever-widening circle, over the vast plains of the pampa.

The drain upon the financial resources of the congregation at this time had been very great, but, like their own "knarled and knotty mountain pines," when swept by the winds of adversity they had become more firmly rooted and sounder at the core. It has been said that our best and most-enduring wisdom lessons are acquired in the school of adversity, and we venture to express a conviction, "as time will show," that these lessons had not been lost upon our countrymen.

The necessity for a Protestant cemetery at Chascomus had been for some time seriously occupying the minds of the community, and an effort was being made in 1866-67 to secure a piece of suitable land for this purpose. Messrs. James Burnett, George Sheill, John Dodds, and Joseph Johnstone were deputed to wait upon the municipality with a view to securing a portion of the public lands for this purpose. They were very graciously received by the Corporation, who were profuse in their offers of assistance in carrying out the much-desired object of the Protestant community, and placed at their disposal a portion of their own new cemetery grounds near San Basilio.

Extract from Report of the Deputation

In carrying out the object for which your Committee was appointed, they approached the Corporation praying for a grant of public land to form a Protestant cemetery at Chascomus, etc., etc. . . . With regard to the generous offer of a portion of the Spanish cemetery for the Protestant community, your Committee

are assured that, however willing the Protestant brethren are to join with the Catholic community in a matter of this kind, there would be frequent occasions of unhappy collisions with them. Moreover, it is already so crowded with the remains of the dead, that it will be soon requisite to remove to a fresh quarter, and this would entail additional expense on the congregation.

Your Committee also visited the ground near San Basilio, on the boundary line of the Estancia San Felipe land. Your Committee are of opinion that this latter spot is admirably adapted for the formation of a cemetery. The ground is high and good, and might be secured gratis, or for a small sum. Your Committee would recommend the securing of about six squares, so that when it was deemed advisable to build a new church, a site would be in readiness for the new building. The place is in a central position, and within easy access of the great majority of the congregation. It is thought that in the meantime, by giving the ground for cultivation to some qualified person, the expense of keeping it in good order would be defrayed.

Your Committee now leave the matter in the hands of the congregation, assured that they will endeavour to meet a want which is from time to time more and more felt, the necessity and propriety of forming a Protestant cemetery in the locality having been forced upon us by recent occurrences.¹

The Report having been read to the general meeting, it was unanimously agreed to that the ground be solicited (without delay) from the municipality of Chascomus for a Protestant cemetery in the locality, and on the conditions indicated in the Report.

This was done, and the ground secured by a provisional title, which was purchased from the Corporation a few years later on very easy terms.

The cemetery was first broken for interments on 16th January 1868, and we can remember the long row of graves so quickly opened side by side during that terror-striking month. The cholera plague commenced in the

¹ The occurrences above named refer to a number of interments which took place under the shadow of the Rancho Church before the cemetery could be opened, and the remains of several were buried there, the first an infant, in 1863, and afterwards a son of Mr. Henry Carrol, Mr. Shillinglaw and wife, Mr. John Speed Wyllie, and Dr. John Herries Maxwell Crosbie. The remains of the two latter were afterwards transferred to the cemetery, and the others now sleep in unknown and unmarked graves.

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town of Chascomus on Christmas Day 1867, and remained there up to the middle of February 1868, but afterwards spread out into the camp to an alarming extent, and continued its ravages there till the end of March. Brave and devoted men, and women too, were not wanting to minister to the wants of the plague-stricken, where, especially among the humbler classes, natural affection (through terror) became extinct, for parents deserted their children in the hour of death, and children their parents, and fled, they knew not whither.

Good actions crown themselves with lasting bays,
Who deserves well, needs not another's praise.

And yet we delight to record the names of the brave men who voluntarily placed themselves in the breach, and fearlessly fought the plague fiend through that terrible month in Chascomus. The leader of that forlorn hope was Mr. Neil M. Auld, and his supporters were Messrs. Sacristie, Allan, Capdevila, King, Villanueva, Dr. Hailes, and some others whose names we have forgotten, and we need hardly say that the Rev. Mr. Ferguson devoted his energies to his abundant labours among his widely scattered flock in the outlying districts.

On this devoted band of workers devolved the onerous duties of administering medicines to the stricken, to comfort the dying, and often to bury the dead who had been deserted and left to their fate. At this time there were only two resident doctors in Chascomus, Dr. Insiarte and Dr. Crosbie; the former had disappeared, and it was said had deserted his post. On Dr. Crosbie now devolved the whole of the medical work, and he, with true heroism and a noble devotion to his profession, died bravely at his post on 10th January 1868. He was completely worn out and exhausted from overwork, had been seldom out of his carriage for food or rest for sixteen days and nights before his death.

A generous warmth opens the hero's soul,
And soft compassion flows where courage dwells.

And thus fell one of nature's true nobility, the only

victim to the plague of that devoted Masonic band of noble workers in Chascomus.

On the estancias the plague was more fatal than in the towns, and seemed to follow round the chain of lakes and watercourses with greater virulence. On the Estancia Espartillar there were over forty victims; among the first were one of the Scotch shepherds, Mr. Shillinglaw, and his wife. They both died on the same day at the estancia, and both sleep in one grave by the old Rancho Church. They left two very young children to mourn their loss, who were taken charge of by a brother and carried home to Scotland immediately. Mrs. Reid was also one of the early victims. She had gone into her father's estancia (Mr. John M'Clymont's) at Cañuelas, and died there. Mrs. Reid left four children and a beloved husband to mourn her loss. Mr. Reid worked bravely in trying to arrest the plague among his people, but not very successfully, and it has never been satisfactorily explained how or why it was so much more fatal there than elsewhere. Almost every estancia had its victims, but it was most severely felt on the native estancias; comparatively few of the British community in the camp died of cholera. This difference may be accounted for from the following fact, that the native population were slow to accept medical advice and assistance, as the belief had become general among the lower orders that the doctors were poisoning the people.

The plague was now mercifully stayed, and men breathed more freely, and with deepest sorrow began to lay to heart the severe lessons it had taught them. God's laws had been broken, and the penalty had been paid with the loss of 10,000 valuable lives. Men still lived in dread that each returning summer might bring with it a return of the terrible plague; but many hygienic and sanitary measures had been carried out and enforced, especially in the towns and cities, which always have been the great focus and nursery of most of our epidemic diseases. A quarter of a century has now happily passed over us without any return of such visitation.

We cannot pass over this time of severe trial without a record of the great sorrow that had fallen on their respected pastor, the Rev. Mr. Ferguson, in the loss of his beloved partner in life, who died suddenly from congestion of the brain on the 21st of September 1869, after a short but very happy married life of five years. Happy in each other's love, happy in the love of the two children which God had given them, he felt in the midst of his sorrow as if the light of his eyes had been darkened, as if his right arm had been paralysed. The prayers and deepest sympathy of his people did much to cheer him in his hour of trial, but "He who tempers the wind to the shorn lamb," Who never leaves nor forsakes any who put their trust in Him, was with him to comfort, strengthen, and sustain him in his hour of trouble.

His partner in life was beloved by the community for her many exemplary domestic virtues, for her kindly disposition and ministry of love to the sick and afflicted, and her active assistance in everything lovely and of good report.

There's no way to make sorrow light
But in the noble bearing ; be content ;
Blows given from Heaven are our due punishment ;
All shipwrecks are not drownings ; you see buildings
Made fairer from their ruins.

The Camp Schoolmaster

Shakespeare, it has been said, wrote for all time and all ages, and we might almost fancy that when he wrote his imperishable play, *As You Like It*, he had a prophetic vision of the men who played so prominent a part on the stage of our domestic economy in bygone days.

Our camp schoolmasters had their many entrances and many exits, and some of them had in their time played many parts. Some of them, who possessed considerable dramatic talent and poetic genius, had been Harrow boys, some had been Eton boys, some had been

Rugby boys, and some, like Burns, had been ploughboys, but many of these had developed into full-fledged M.A.'s, M.D.'s, Ph.D.'s, B.L.'s, and other minor scholastic degrees.

They had come to us as a boon and a blessing in our hour of need, when each family in our pastoral districts lived at long distances apart, when communication between our camp towns and estancias was slow and uncertain, when roads were a series of zigzag cattle tracks,—and in winter, quagmires,—when railways had not yet been dreamt of in our philosophy, and when no public school had yet sprung into existence in the camp towns, excepting the Municipal Academy.

Our camp schoolmasters were, many of them, highly educated men, and very excellent teachers. They held an intellectual status next to the minister of the Gospel, lived in social intercourse with the families they taught, dined at the same table, and gathered round the same fireside. Some of them had come among us in search of health, and had benefited by our genial clime; some had come to mend their fortunes, and had failed; some had come through a love of travel, and to see more of the world; some restless spirits in search of adventure, and some (in geographical error) to shoot buffaloes.

A few had imported rather questionable developments, and fell to a lower grade in the social scale, but our camp schoolmaster was on the whole a grand success, and many of his pupils educated in the family circle now hold high positions in our mercantile community, on our railways, as estancia managers, as successful commercial travellers over most of the great American continent, and some as able managers of their own paternal estates.

We may mention a few of the names of those who successfully wielded the cane in our camp schools.

The school at the Estancia Adela, opened by Mr. Dodds in 1855 for the benefit of all the children on the estate, had for many years from sixteen to twenty pupils, Scotch and Irish in about equal numbers. The first master was Mr. Henry Geddes, a very clever teacher, who afterwards

purchased an estancia in the north. His successor was Mr. Thomas Jones, quite a veteran teacher and strict disciplinarian, who had taught for some years in Mr. Thomas Robson's and other families in the district of Quilmes. Mr. Jones was possessed of considerable musical talent, and held the precentorship at St. John's Church for some time with acceptance. Then followed in succession Mr. and Mrs. Thomas Camp; these had taught in Mr. Joshua Thwaites's and Mr. Richard Newton's families, and were natives of London. They did good work in the school for six years, but were invalided for the last three years of their existence, and both died at Adela after nine years' residence there. Mr. Stoa was the next in succession, somewhat delicate in health, a great mathematician, who rendered good service to some of the more advanced boys who were intended for an engineering career. Mr. Alex. M'Laren, a Glasgow minister's son, who came out in search of health, remained two years, returned to Scotland much improved in physical vigour, and was one of the bravest of the brave; though weak in body, he was strong in moral courage, and worked heroically through the terrible cholera time of 1867-68, coming out of it unscathed. Next was Mr. Murray, from Sheffield, beloved by the school for the valuable training he gave them in athletics. Mr. George Ferguson followed next, a good teacher, strict disciplinarian, and clever photographer, with some few others who completed the cycle of twenty-one years, until Mr. Dodds and his family retired to the city in 1877. At this time Mr. Dodds had built a schoolroom at the puesto nearest to the estancia for the benefit of the remaining children on the estate, and for some of the neighbours. This lasted for two years, until all the boys had grown up and had gone to work. The teacher there was Mr. George Ferguson, who quickly winged his flight to South Africa, being succeeded by Mr. Charles Purdie, who soon took to mercantile pursuits, and the last was Mr. Noble, a lieutenant in the British army, in search of health, with one year's leave of absence. He met a premature death at the early age of twenty-eight,

on a walking excursion from Chascomus to his own home, by a fall from the San Felipe railway bridge. His death was deeply lamented by his family at home, and by all who had the pleasure of his acquaintance here. His mortal remains rest in the Protestant cemetery at Chascomus.

Another of our best and ablest camp schoolmasters was Mr. George Henry Snow, a native of Birmingham, and educated at Oxford. He came of a family of barristers, and was pursuing his studies for the medical profession, which were abandoned for private reasons of his own. He taught in Mr. James Grant's family with much success for a period of five years, at the Estancia San Pedro, in the district of Chascomus. After leaving the family of Mr. Grant he was some time in the family of Mr. John Brown at his estancia near Altamirano Station, on the Great Southern Railway, and died at Chascomus in 1870, aged forty-four years, much regretted by a wide circle of friends. He also was buried in the Protestant cemetery at Chascomus. Mr. Henry Nichols, another celebrated teacher and humourist, taught the young idea how to shoot in Mr. Ninian Johnstone's family for some years; his fame as a teacher was indeed in many families. We cannot recall his lineage or descent, but we know that he "swore by the Church of England." Mr. Thomas Laidlaw was also a teacher in Mr. Johnstone's family. He belonged to a race of thriving farmers on the eastern slopes of the Cheviot Hills, boasted that he had been on intimate terms and had pulled an oar with Sir Walter Scott, and that one of his remote ancestors had provided the great novelist with his character of Dandy Dinmont in *Guy Mannering*. Both of these camp teachers are long since gathered to their fathers.

We shall only notice one more family, who may fairly lay claim to some of our best specimens of camp schoolmaster, that of Mr. Burnett, of the Estancia San Felipe.

Mr. Clarence Holmes, M.A., of Cambridge, a brilliant classical scholar, came here in search of health, and taught in the Burnett family for some years. He came to an untimely end; he lost his way in the camp at night, and

perished in a storm, much lamented by his many friends. His mortal remains rest in the Chascomus cemetery. His successor was Mr. John Thompson, M.D., an Edinburgh student, a capital teacher, who had served as surgeon in the Argentine army, and had come through most of the Paraguayan war unscathed, and we believe still lives to tell the interesting tale. His successor, and the last we shall mention, was Mr. John Sand, author and poet. He wrote an important work on the Flora and Fauna of the Argentine Pampa, with many illustrations from his own discursive pen and pencil; he was also the author of an amusing poem on the Rancho Kirk near Chascomus, which we reproduce, and latterly of a short history of the town of Tranent in East Lothian, his native place, which overlooks the historical battlefield of Prestonpans. His literary work shows artistic talent of no mean order. Mr. Sand returned to Scotland in 1867, and still lives to enjoy his paternal acres among the Shetland crofters, retaining many pleasant recollections of the scenes and many friends of bygone days in Argentina. Such is the simple record of a class of men to whom we owe so much, whose memory may help

To point a moral, or adorn a tale.

The genus is now almost extinct, but their memory is held in reverence by the generation who "sat at their feet," and benefited so much by their sage teachings and sound practical training.

THE RANCHO KIRK

NEAR CHASCOMUS

(An Idyll, or Bucolic, by John Sand)

Here on these vast and thistly plains,
Where universal darkness reigns ;
Here, like a candle in the mirk,
The Scotch support a Rancho Kirk,
And farmers flock with all their crews
To worship God, and hear the news.
The coaches, carts, and horses there,
Would with amazement make you stare.

Before the little bell has rung,
The people stand a stalwart throng,
And chat in native Scottish tongue,
But words Castilian intermixing,
Which to the stranger is perplexing.
Alfalfa, trebol, and gramillas,
Arrojos, too, and carretillas ;
The price of wool, the health of sheep,
Are there discussed with interest deep,
How much the sarna spoils the clip,
And if 'tis best to pour or dip.
Then Southdown Wash perhaps is mooted,
And all its pros and cons disputed.
One grumbles (while he cuts tobacco)
That all his horses are so flaco—
He might as well have trudged on foot,
As rode to church on such a brute.
Some tell how many sheep they've lost,
By secas, temporals, and frost ;
And when they're tired of sheep and cattle,
Discuss a Paraguayan battle ;
But when the little hand-bell rings
They lay aside all earthly things,
Their souls absorbed (my muse supposes)
In what is said by "Mark and Moses."

SAN FELIPE, 20th January 1866.

We hope that the "unco guid" of the present day may not feel shocked by the reproduction of such a scene within twenty yards of the church door on a Sabbath morning. But the description is true to life, and I would only say that these were a pious God-fearing race, who, isolated from their fellow-men, had few opportunities of social intercourse, and "if honest work in heaven rise," many of us, I fear, "will mend or we win near them."

CHAPTER XXIV

ST. ANDREW'S CHURCH, CHASCOMUS

The thrifty heav'ns mingle our sweets with gall,
Lest, being gluttled with excess of good,
We should forget the giver.

THOMAS RAWLINS.

A SERIES of prosperous years had now succeeded the former time of depression, and our countrymen, with much thankfulness of heart, had not forgotten the Giver of all good, who had so signally blessed them in the increase of their worldly possessions. Much preparation had been made during this time in providing funds for their great enterprise, the building of their new church; and as the sequel will show, they had been very successful.

The laying of the foundation stone of the new church was the next grand event looked forward to with much interest, and this took place on 30th April 1872, with great *éclat* and all the "pomp and circumstance" of one of the greatest gatherings of the clans ever seen in Chascomus, and so graphically described by the *Standard* reporter who was present on that occasion. Many friends had arrived from Buenos Aires to assist at the ceremony, and the long string of carriages which met them at the station to convey them to the site of the new church was quite phenomenal in the quiet village of the plain. A galaxy of ladies graced the interesting scene with their presence, and took a prominent part in the display, their sweet voices lending a pleasing charm to the musical part of the programme.

But we shall not (with any weak attempt of ours) anticipate the graphic and able description of the reporter who so kindly assisted on that interesting occasion.

Laying the Foundation Stone of the St. Andrew's New Scotch Church, Chascomus

In company with the Rev. Mr. Smith, Scotch pastor, a small party of gentlemen left town by the first train on Tuesday morning, 30th April 1872, to assist at the ceremony of laying the foundation stone of the new church near Chascomus. Considering the importance of the event, it seems strange that so few of our leading foreigners should have attended. Nevertheless, Mr. Smith bore public testimony to the generous support he had received from the merchants of Buenos Aires. Perhaps because the day chosen was not a feast-day, a larger number could not attend. Evidently our camp friends expected a larger gathering, to judge by the arrangements. The camp people mustered strong, and some old residents declared that such a crowd had never been seen before in those parts. A score of carriages awaited us at the station, whilst the worthy townspeople were all on the *qui vive*, the shop windows neatly trimmed, girls dressed in their best garb and sweetest smiles, estancieros mounted on their chargers, and poor old Chascomus, the village of the lake, looked positively gay.

The Rev. Mr. Ferguson, pastor of the district, met us at the station, and took us in carriages to the spot, distant a short league from the town. The stream of coaches, horses, and pedestrians was great along the entire road. The church will stand on a piece of public ground adjoining the new cemetery. The site could not have been better chosen. In the heart of an industrious colony the church will be more convenient for the farmers than if it were located in the town.

Nowhere south of the equator is there a more prosperous settlement than that composed of the Newtons, Bellas, Browns, Wildes, Johnstons, Dodds, Grahames, Buchanans, Burnetts, Robsons, and others whose comfortable homes dot the surrounding plains in all directions. At two o'clock the Rev. Mr. Ferguson, in full canonicals and head uncovered, advanced to where Mrs. Henry Bell, Mr. and Mrs. James Burnett and family, Mr. William Dodds, Mr. and Mrs. Auld, Mr. and Mrs. George Grant, Mr. George Bruce, Mr. Reid of Espartillar, Mr. Orphant, Mr. and Mrs. Corbett, the family of Mr. Johnstone, Mr. James Allan, Mr.

Hunt, Mr. Robert Muir, Mr. M'Kechie, Mr. John Brown, Mr. J. Dodds and family, Mr. Frank Mulhall of the *Standard*, Mr. James Buchanan, and a host of others had assembled, and in a loud, clear voice invoked the Divine blessing on the sacred work, the parishioners, their descendants, and the future ministers.

The "Old Hundred" was well rendered by an improvised choir, the ladies joining with good effect. Mr. Ferguson next read the 122nd Psalm. An eloquent prayer followed. Mr. Auld, on the part of the Building Committee, next presented the silver trowel to the lady patroness, with the inscription :

"Presented to Mrs. Henry Bell on the occasion of laying the Foundation Stone of the Church of St. Andrew's, Chascomus, April 30th, 1872."

A tin box containing the list of subscribers, a few silver and copper coins, a newspaper, and some paper dollars was now closed, and Mrs. Bell, trowel in hand, having pronounced the short form of dedication, the stone was lowered to its bed. The Rev. Mr. Smith then pronounced a short but impressive discourse. After expressing the pleasure he felt at being present on an occasion so interesting to Mr. Ferguson and his congregation, he went on to say that, judging from the leadings of Divine Providence, the mission of the Scotch community was to supply religious instruction to the Protestants scattered far and wide over the plains of Buenos Aires. This was proved by the signal success which had attended their labours in this direction, and the failure of the other Protestant communities when they had attempted to rival them in the same field. This success, of which the ceremony to-day was a proof, he attributed under the Divine blessing to three causes : the many long rides, visiting, preaching, and organising which were continued year after year ; the feeling that it became the town to make sacrifices for the country, and the country for the town, and that we were one community from the Plate to Chascomus ; and that he was backed up by a number of influential, excellent, and God-fearing men both in town and country. Amongst the most noted of these were Messrs. Geo. Bell, Thomas Drysdale, Gilbert Ramsay, and Robert M'Clymont in town, and Messrs. Jas. Brown, John M'Clymont, Henry Bell, James Dodds, James Burnett, and Ninian Johnstone in the camp. Without the active assistance of such men success would have been impossible.

For years he stood alone in the camp, but gradually the meetings at Mr. Brown's expanded into a congregation, and a neat and commodious church was built in the district of Quilmes,

by subscriptions collected partly in the town and partly in the country. In this church Mr. Gebbie had laboured for many years with great acceptance. He entered with the greatest zeal into the carrying out of the system already begun in the camp, and which experience has proved to be the best under the circumstances; indeed, the half of the camp was assigned to him, and many a hard ride he has taken over its burning plains in the carrying out of his important duties.

The meeting at Chascomus also gradually expanded into a church, and the Rev. Mr. Ferguson was brought from home, under whose eloquent and faithful ministrations the congregation has greatly increased and prospered. He is accustomed, like his fellow-labourers, to leave his church vacant one Sunday in the month, to make those long rounds of visitation and preaching without which little good could be done. He congratulated Mr. Ferguson and those assembled on the prospect they had of a church more worthy of him and of them, and he hoped he would be long spared amongst them to labour in word and doctrine, and that the church might continue for many years to be a green spot in the midst of the moral wilderness around.

Mr. Ferguson followed with a few words of thanks to the subscribers and the other well-wishers of the institution, especially his friend of the *Standard*, and the others who had come so far.

Mr. Mulhall said in reply that, although not one of themselves, he sincerely rejoiced at the success of the good work. With a natural preference for his own creed, he still believed all forms of religion to be essentially good, civilising, and progressive. Railways and telegraphs, however well they may demonstrate the prosperity of a people, can never be compared to the high moral advancement of which religion is the true champion, and which is the real backbone of a nation, for neither in ancient nor modern times do we find a great people without religion. He therefore hoped to see churches spread throughout the length and breadth of the land.

Mr. Hunt, the architect, having removed the masonic arms, which up to the present had remained on the stone, the party adjourned to the carriages. A sumptuous lunch was spread by Mr. Burnett on the sod.

The church is to cost approximately \$200,000 m/c, with two small rooms for library and sacristy attached. It will accommodate 200 people, and when finished will be an ornament to the southern camps. The list of subscribers has already been published in this paper. — Buenos Aires *Standard*, 2nd May 1872.

The Building Committee, Messrs. N. M. Auld, John Dodds, and Robert Johnstone, with Mr. Henry Hunt as architect, was now carrying on the work energetically. The bricks had been made on the ground, and with the rapid communication to and from Buenos Aires by railway, thus facilitating the transport of heavy materials, they were hopeful that the church might be built and opened for public worship before the end of the year.

The weather had been propitious during the winter, and their predictions had been more than verified, for we find that the church had been so far finished that it was reported ready for opening by the end of October. Preparations for this event were being made, and we can imagine the general satisfaction and thankfulness of the congregation that their efforts had, under the Divine blessing, been so signally crowned with success.

The following record of the subscribers' names will recall many loving memories of that generation who founded the church, many of them now "gathered to their fathers," but their names shall endure in the noble work which they had accomplished with so much self-denial and generous liberality. The church building had far exceeded the original estimate of cost, as it had been found advisable to modify the original plans by adding to the length of the building, and increasing the height of the walls, so as to preserve the architectural symmetry of the church, and the ladies' rooms, quintero's house, and walling-in of the cemetery had not been included in the original estimate of cost. Complaints were not wanting, and the moral maxim quoted, that

The man who builds and wants wherewith to pay,
Provides a home from which to run away.

Not so, however, with our countrymen, for at an early date all liabilities on the church properties had happily been paid off.

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CHASCOMUS CHURCH BUILDING FUND

Subscriptions—Year 1872

Thomas Drysdale	\$5000	Robert Gilmour	\$100
Robert Barclay	2500	George Brown	100
Milligan and Williamson	2500	Richard Moran	50
John Smith	2500	James Ford	20
John Shaw	1000	John Hardy	50
Robert Muir	1250	John Moran	20
Wm. S. Gilmour and Co.	1250	George Carl	50
Peyredieu and Bradley	1250	Wm. Cummins	50
Robert M'Clymont (senior)	1000	Peter Scott	50
J. Mohr Bell	1000	Robert Hardy	50
Dr. Fink	150	Matthew Gilmour	50
James W. Bell	500	Robert Chapman	20
M'Kern Brothers	150	Thomas J. Allan	300
Rev. James Smith	500	Alex. Winton	500
Mrs. John M'Clymont	500	W. A. Cranwell	500
Robert M'Clymont (junior)	500	John Davidson, Santo Domingo	800
Robert Harris	300	Peter Davidson	200
R. T. Marshall	300	Andrew Bell	500
John Grant	400	John M'Cargo	1000
Wm. M'Kechnie	250	Thomas Guthrie	200
James Allan, F.C.S.	250	J. M'Kosh	50
Hugh Wilson	250	R. B. M'Kinlay	100
John Purves	250	E. Simpson	200
Samuel Boote	300	James Lawrie (senior)	500
A. J. Begg	200	Mrs. James Brown	1500
Albert Gebbie	150	F. Bonthron	100
Rev. Francis Gebbie	500	F. Petty	100
Edward M. Gifford	1000	John Cowan	20
John Best	500	Mrs. R. Newton	1500
Thomas M'Dougall	500	A Friend	100
John Alston, M.D.	1000	John D. Hannay	300
Thomas Holmes	250	John Hardie	200
Thomas Armstrong	500	Juan Frias	500
A Friend, G. A.	300	John Proudfoot	600
James Bell	500	Sam. Haycroft	500
P. M. M.	400	Henry Shaw	100
David Lyall	2000	John Ferguson, Kilmarnock	245
David Methven	2000	John Torry	75
Timothy Leishman	300	James Black (senior)	500
H. Langley	100	Wm. B. Barbour	2500
Henry Thompson	1000	D. C. Thompson and Co.	2500
John Fleming	500	P. V. A. Reid	10,000
William Hardy	100	James Burnett	5000
J. C. Smith	100	James Dodds	5000
Peter Ford	100		

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Alex. Barclay	\$500	Transferred from Hall Building Fund	\$5068
George Orphant	500		
William Dodds	500		
James Greig	500	Year 1873	
James Sinclair	500	Patrick V. A. Reid and	
James Allan	200	Estancia Espartillar	10,000
J. B. Wright	500	James Burnett	10,000
James Sproatt	500	James Dodds	10,000
Ninian Sproatt	100	Mrs. Henry Bell	5000
Hugh Robson	500	Dr. R. Rodman	1000
Alex. M'Gaw (junior)	200	Charles Olander	1000
Alex. M'Gaw (senior)	100	John Dodds	2000
James Smith	150	Mrs. James Dodds	2000
John Bell	500	Mrs. Alexander Bell	1000
William Baxter	100	James S. Ritchie	3000
Mrs. Clelland	500	Robert B. Johnstone	2000
Andrew Young	100	George Sheill	2500
Robert Bruce	1000	N. M. Auld	1000
Thomas Ower	100	James Pettigrew	1000
Mrs. Wilde	40	Roderick Cameron	1000
Thomas Bruce	1000	James Sinclair	200
J. Hervey	500	John Henry	100
Mrs. Millar	100	James Allan	200
Mrs. Corbett	200	George Orphant	500
William Robb	200	J. B. Macindoe	200
William Bell	100	David Falconer	100
John Young	100	William Dodds	500
William Oliver	50	George Ferguson	100
Mrs. Joseph Johnstone	200	Christina Irvine	100
John M'Cargo	100	Bennet Bareiro	100
Mrs. Alexander Bell	200	James Buchanan	500
James Barron	300	Mrs. Thomas Robson	500
George Talmage	400	A. D. Muir	150
John Hattrick	500	Cemetery Fund	35,000
George Irvine	100	Loan from Provincial Bank,	
Bennet Bareiro	100	repaid by special subscriptions up to end of 1875	120,000
Patrick V. A. Reid	2000		
Andrew Dick	200	Year 1876	
John Fair, Esq., London	3000	Final effort to clear off all	
George M'Farquhar	1000	debt on the Church, subscribed by congregation	
Patrick Campbell	1000	during this year	16,856
Great Southern Railway	12,250		
Concert at Adela	10,500	Total	<u>\$416,396</u>
Nov. 16th, collection, opening Church	3357		

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LA CAPILLA DE SAN ANDRES EN CHASCOMUS		
1872.	Copia Balance	m/c
Aug. 11.	Orden de Señor James Dodds contra Señor Drysdale	\$50,000
Nov. 11.	Recibido por el Señor Auld	30,000
1873.		
Dec. 23.	Recibido por el Señor Grant	5,000
		<u>\$85,000</u>
Cuentas Pagadas		
	A Candido Silva, á saldo	\$990
	A Cristobal Grube, á saldo	76,350
	A Julio Lanfranconi, á cuenta	1,000
	A Juan Catella, á saldo	3,081
	A Juan Podesta, á saldo	3,712
	A Felix Náva, á saldo	6,762
		<u>\$91,895</u>
Cuentas á Pagar		
	A Julio Lanfranconi, á saldo	\$3,000
	A Fusoni Hnos., á saldo	3,442
	A Bletcher & Co., á saldo	2,040
	A Pedro Catella, á saldo	2,380
		<u>10,862</u>
	Para liquidar cuentas de obreros falta	17,757
		<u>\$102,757</u>
	Cuenta de José Bellos, pagada por la comision	36,954
	Importe de los materiales pagadas por la comision	250,000
		<u>\$389,711</u>
	Suma	\$389,711
	Honorarios del arquitecto, 5 per cent	\$19,485
	Por gastos y viajes incluso tiempo	7,200
		<u>26,685</u>
	S. E. ú O. Importe total de la Iglesia	<u>\$416,396</u>
	(Firmado) ENRIQUE HUNT,	
	Arquitecto.	

BUENOS AIRES, Junio 2, de 1874.

The foregoing account presented by the Building Committee, and endorsed by the Architect, Mr. Henry Hunt, includes building of church, ladies' room, quintero's house, fencing in of land and walling in of cemetery, say		\$416,396
Purchase of Manse in 1860		75,000
Repairs on Manse		12,000
Purchase of six squares of land from Municipality in 1874		1,978
Purchase of one-tenth of a square of land from Don Luis Ymas in 1881		3,500
Total		<u>\$508,874</u>

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Amount subscribed by City Congregation	\$30,859
Amount subscribed by St. John's Congregation	12,000
Amount subscribed by Great Southern Railway	12,250
Proceeds of Concert at Estancia Adela	10,500
Donation, John Fair, Esq., London	3,000
Donation, John Ferguson, Esq., Kilmarnock	245
	<hr/>
	\$68,845
Total subscribed by Chascomus Congregation	440,029
	<hr/>
Total	<u>\$508,874</u>



ST. ANDREW'S PRESBYTERIAN CHURCH, CHAGOOMIE.

CHAPTER XXV

OPENING OF THE NEW CHURCH

Spirit ! whose life-sustaining presence fills
Air, ocean, central depths by man untried,
Thou for Thy worshippers hast sanctified
All places, all time ! The silence of the hills
Breathes veneration ; founts and choral rills
Of Thee are murmuring ; to its inmost glade
The living forest with Thy whisper thrills,
And there is holiness in every shade.

FAREWELL ! a lingering, loving, last farewell to our humble **Rancho Church**, that consecrated spot of many hallowed memories, where our countrymen had waited, and watched, and worshipped for fourteen years. It had, like all earthly things, served its day and generation, and served it well ; till under the Divine blessing their most ardent hopes had been realised, and they had reaped their reward in the erection of the sacred edifice now to be inaugurated. Once more farewell !

The opening of the new **St. Andrew's Scotch Presbyterian Church** at **Chascomus** was arranged for 10th November 1872, and this elegant church was dedicated for public worship under the most favourable auspices. The day had been ushered in with beautiful sunshine, and the gathering of the people from far and near was very great. Many friends from the sister congregations of **Buenos Aires** and **St. John's, Quilmes**, were present, and the church was filled to overflowing with something over 250 worshippers.

The service of praise, conducted by their talented pre-

centor, Mr. William Dodds, was rendered more efficient than usual by the presence of many ladies and gentlemen from the Buenos Aires church choir, who had kindly come so far to lend their valued aid on this interesting and solemn occasion.

The Rev. M. P. Ferguson, pastor of the congregation, occupied the pulpit, and preached a very eloquent sermon from Haggai, 2nd chapter, and 9th verse: "The glory of the latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

Mr. Ferguson introduced his discourse by showing that the erection and consecration of places of worship were from the earliest times a common expression of the power of religion on man, and went on to refer to the forms this took among the Jews, namely the Altar, the Ark of God, over which shone the Schecinah, between the Cherubim, the visible emblem of the divine glory, the Tabernacle, the magnificent Temple of Solomon, and, ultimately, the second Temple, which, as foretold in the text, was glorified above all other places of worship by the presence of the Messiah, that presence, of which the Schecinah was but the shadow and type. He dwelt on the motives for the erection of these, the lavish generosity which was expended on their construction and adornment, the associations connected with them, and the feelings they inspired, in a way that was largely suggested by, and highly appropriate to the circumstances under which the sermon was delivered, and then proceeded in the following manner to apply the words of the text in instituting a comparison between the old Rancho Church—the former house—and the stately edifice in which he was then preaching the inaugural sermon. "That the text may be appropriately applied to the interesting circumstances in which we are met this day, all will admit. The text holds good in a material sense. The glory of the latter house shall be greater than of the former. We have only to look around and see that this is the case—look on this picture and on this. The high-arched and pearl-coloured ceiling, the massive beams, the stained-glass

windows casting a subdued and mellow shade, the varnished pews, the solid cedar doors, and the spacious porch surmounted by the chaste Ionic ornamentation, and with the true symbol of our faith, and clustering around it in contiguity of shade the other rooms in keeping with the main building, all attest the more excellent glory compared with the first; and, moreover, when we consider that the mortal remains of some whom we have loved or known sleep under the quiet shadow of the church, it acquires an enhanced and more solemn preciousness in our thoughts, and may help to mould and dignify and intensify the lives of those who from time to time resort hither for worship or meditation.

We have no desire to disparage our first building. It has had its day like all other earthly things, for without the first it is not at all probable we should have been meeting in this fine and beautiful edifice to-day. This is a plain and palpable proof of progress; the picture of the little Rancho Church is for ever photographed by the light of love and the touch of truth upon our souls. It is interwoven with many tender and pleasing associations in our lives. It calls up many solemn and profitable communion seasons, many sacred memories, many loving and brotherly assemblages, many kindly and friendly greetings. These remembrances we do not willingly let die in our souls, and will ever and anon steal into our hearts in this grander house, and as in the rapture of finer melody, we cherish them, we cannot regret the forsaking of the old tottering fabric, so long as we look upon the greater glory of this latter house. Some may say it is possible to worship God in sincerity, and in spirit, and in truth in the lowliest sanctuary, in the humblest dwelling, but what is possible should not be the measure of what is desirable or effective—for who shall deny the good and elevating effect of such a structure in solemnising the soul, in moulding the minds, in hushing the cry of the stricken heart, in deepening the devotional feelings, and increasing the reverent adoration and religious awe of those who, with filial confidence and godly fear, meet within its walls to

render true homage and worshipping praise to the omnipotent Jehovah? Why should we not, then, call in the aid of architectural genius and skill to supply us with such places as shall most accord with the solemn and sacred service of the sanctuary, and be most conducive to the promotion of the hallowed and noble purpose for which we assemble? Whatever genius can inspire, whatever art can accomplish, whatever wealth can furnish, whatever earth can produce, in sweetness, and light, and beauty, is not misapplied when lavished upon the fit adornment and symbolic embellishment of the house of God.

Give all thou can'st ; high Heaven rejects the love
Of nicely calculated less or more.
So deemed the man who fashioned for the house
Those lofty pillars, spread that branching roof
Self-poised and scooped into ten thousand cells,
Where light and shade repose, where music dwells,
Lingering and wandering on as loth to die,
Like thoughts whose very sweetness yieldeth proof
That they were born for immortality.

The day has gone past, we hope for ever, when men, possessed of abundant means, were content with the plainest and barest, meanest and most meagre buildings for the worship of the Most High. With the Reformation, no doubt, an unhappy reaction against the attitude and forms and elaborate architecture of the Roman Catholic Church set in, and the pious and devout were glad to meet in barn-like structures or anywhere, and when the sword of persecution was drawn against them, were glad to meet on their native heath, too often empurpled with their life's blood, on the lonely moor, or the darkest glen of their wildest mountains that echoed and reverberated with the dirge of doom, or the paeon of praise.

But blessed be God, that is not now necessary ; blessed be God, of late years a different spirit prevails, the spirit of religious toleration and religious aesthetics, and now people strive to rival and restore to their original grandeur some of those splendid cathedrals which escaped the ruthless and demolishing hand of our stern and zealous forefathers.

Wherever we may go, we can see churches erected after the most elegant and beautiful models, combining the massiveness and grandeur of antique workmanship with the more graceful and airy forms of modern architecture. And this is our little cathedral, as it has not unaptly been termed by one of the true sons of the clergy, one who has all along taken the most active interest in its construction and the renovation of the adjoining churchyard. We have here, then, a more permanent guarantee for the maintenance of religious ordinances, a grander vehicle for influencing from without our mind and heart in the exercise of religion, and therefore 'the glory.' We do not mean to insinuate that the observance of certain attitudes or external forms, or more imposing rites, or fine music should ever supersede the worship of the heart or the devotion of the spirit; it would be more than a mistake to suppose so. The true and highest course is to make the outward subserve the highest interests of the spiritual, make the one the handmaid of the other, and call in its aid to sustain and elevate and strengthen the other. We are here, then, placed under the most favourable outward and sensible influences for the nurture of our spiritual life, for the growth of the highest grace, for the kindling of the fondest hopes in the realm of religion, and woe be to us if we should ever ignore those high and holy influences, or remain insensible to their precious power. When we think of the greater number that shall here be born again, 'of those of whom it shall be said, this man and that man was born in this place,' the succession (the real apostolical) of godly and gifted men, who, I trust, will minister here, men ready to spend and be spent in the Master's service, we have an additional testimony to the truth of the text, the 'glory of this latter house shall be greater than that of the former.' On those and other grounds, which time would fail me to tell, let us rejoice now in the completion of our new and elegant church, the realisation of the hope that has inspired our hearts for many years, the rearing of a structure that shall remain as a standing protest against surrounding iniquity

and those terrible *desgracias* that from time to time surge up on the face of society and retard the ever-rolling tide of advancing civilisation and refinement, desolating households and saddening the hearts of the tender and the true, as an Ebenezer of gratitude to God for all His goodness and marvellous kindness, as a monument of the generous liberality of the congregation and our friends here and at home, as a credit to our community and an ornament to the locality (yea, we might say, to the province of Buenos Aires), as the centre whence shall radiate the highest and most sacred influences that shall ripple on the sea of time, till they merge and break in bliss on the shores of eternity. Let us rally round the banner of the cross, our beloved Zion; let us ever rightly appreciate and uphold the power of the pulpit, which the Christian poet sings—

Must stand acknowledged while the world shall stand,
The most important and effectual guard,
Support, and ornament of Virtue's cause.
There stands the messenger of truth; there stands
The legate of the skies. His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains so sweet
As angels use, the Gospel whispers peace.

When the Israelites halted and murmured before the waters of the Red Sea, the voice of the Lord was heard saying unto Moses, their leader, 'Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.' And the waters rose on each side with their liquid walls, opening a path for the Hebrew pilgrims. The heralds of the cross, the great cloud of witnesses, the voice of humanity still cry, 'Forward till the bright realities of the Heavenly Canaan appear before you, till the darkness of error, and ignorance, and superstition, and idolatry passes away, and the morning of universal light, and brotherly love, and prevailing truth has dawned; till the world shall grow radiant with the brightness, and resonant with the music of heaven, and till we shall ever see, and say, and sing that the glory of the latter house, our Father's house with many mansions, whence

we shall go no more out, the house not made with hands, eternal in the heavens, this house whose builder and maker is God, this spiritual house of which the chief corner stone is Christ, the King of Glory, and the risen Redeemer, is greater, and ever shall be greater, than of the former.'

'The glory of this latter house shall be greater than of the former, saith the Lord of hosts.'"

We need hardly say that the eloquent and impressive sermon was listened to by the congregation with deepest feelings of emotion and heartfelt gratitude to God for the way by which he had led them. During an interval of half an hour the usual social gathering round the carriages of those who had come from long distances took place, for refreshment of the inner man.

The Rev. Lachlan M'Neill conducted the afternoon service, and preached a very excellent and appropriate sermon from Psalm cxxii., 1st verse: "I was glad when they said unto me, Let us go into the house of the Lord." Mr. M'Neill's sermons are marked by much depth and originality of thought, and a fervid eloquence, which has made him (and deservedly so) a favourite preacher in our community; he is equally at home with a Gaelic sermon or a discourse to a Spanish-speaking audience.

The community had now entered on a decade of much material prosperity, and the more complete organisation of their church occupied much of their attention. But the native spirit of enterprise was abroad in their midst, and the exorbitant charges for medical treatment by the local doctors to which they had lately been subjected was a grievance they felt unwilling any longer to endure. Meetings were convened, and a decision was come to, that they should have a doctor of their own from Scotland.

The following is a minute of their first meeting:—

SAN FELIPE, CHASCOMUS, 26th July 1873.

A meeting of the British residents was held here this day to take into consideration the feasibility of procuring a good doctor from Scotland to practise among them.

Mr. William Dodds was called to the chair, when the following resolutions were unanimously adopted :—

That this meeting disapproves of the present exorbitant charges for medical advice, and is of opinion that they should not be tolerated.

That a fully qualified doctor be procured for this community on the terms hereinafter named, and that Messrs. George Bruce, James Burnett, and James Dodds form a Committee, fully authorised to carry into effect the wishes of this meeting as expressed in the Minutes.

That the Doctor be guaranteed a salary of not less than £500 sterling per annum, to be made up of 120 shares of \$500 m/c each, to be lodged in the Provincial Bank of Chascomus as security for its payment.

That the doctor work for and earn this sum of £500 among shareholders and their families at the rate of \$100 m/c per league in the country, and \$25 m/c per visit within the city and municipal bounds of Chascomus ; night visits to be paid double, midwifery at \$500 m/c, and operations at one-half the ordinary charges in the city of Buenos Aires, and that all excess over £500 sterling earned among shareholders at these rates be for the doctor's own private benefit.

That the doctor reside in the city of Chascomus, paying his own board and lodging, and that his practice among shareholders extend over a radius of not more than ten leagues from this point.

That the doctor, having passed his examination before the Medical Board, will also have the privilege of practising among outsiders over the prescribed radius, when not called upon by shareholders, proceeds to be devoted for his own private benefit.

That the contract be made for not less than two years, and not more than four.

That the doctor render an exact account of his practice among shareholders at the end of each year to auditors appointed by the Society ; and should the result be under the guarantee of £500, the deficit to be made good by the shareholders.

That Thomas Drysdale, Esq., at present residing in England, who from his long residence in Buenos Aires has a thorough knowledge of our requirements, be solicited to act on our behalf, with the assistance of Dr. McDonald, in choosing for us the gentleman they consider most eligible for the situation.

Committee—MR. JAMES BURNETT.

GEO. BRUCE.

JAMES DODDS, *Secretary*.

Dr. M'Donald, of Buenos Aires, then on a visit to Scotland, at the request of the Committee, along with Thomas Drysdale, Esq., kindly undertook to select for them a suitable doctor; and through a mutual friend, Dr. White of Glasgow, Dr. Rodman was recommended, and accepted the appointment on a contract for two years, on the basis laid down in the minute of meeting remitted to Mr. Drysdale, with the following slight alteration. (We here quote from Mr. Drysdale's letter to the Committee.) "Dr. Rodman thinks that the guarantee should commence on the date of his leaving home, and as he is a married man, his wife's passage-money should be paid by the shareholders." The Committee replied that they willingly conceded those two points, and begged to express a hope that the doctor might now consider all obstacles removed, and feel himself prepared to cast in his lot among them.

The doctor arrived in Buenos Aires on the 4th of January 1874, and after a few days' experience of the strange (though not unpleasant) sights and sounds of the "Paris of South America," he arrived at Chascomus, and was met by his countrymen in "See the Conquering Hero Comes" style. He accepted the hospitality of Mr. and Mrs. Burnett for some time at their Estancia San Felipe. He got into harness at once, and was soon introduced to all his *clientela*, who had always shown a preference for the services of *El Medico Ingles*.

Dr. Rodman's Alma Mater was the Glasgow University, where he took the degree of M.B., C.M., and after a short study of the Spanish language, received his M.D. degree from the Buenos Aires faculty of Medical Science. The doctor brought with him much varied experience in his profession. He had been house surgeon of the Glasgow Lock Hospital under G. H. M. Macleod, was house surgeon for some time of Paisley Infirmary, and was assistant for one year among the Northumberland miners, under a chief who had seven men working under him. In a medical way the latter experience was good, but the miners were rough specimens of humanity, and the moral atmosphere was

depressing; they revelled in cock- and dog-fighting, and were frightful and original swearers; they swallowed hogs-heads of beer, and spoke with a burr, which the doctor playfully remarked he had thought at one time of introducing into "Sooth Ameriky."

Leaving the miners, he settled down in Glasgow, where he met with Dr. M'Donald, and arranged to go out to Buenos Aires. Dr. Rodman considered his contract in one sense a failure, as during the two years there was an epidemic of health in the Scotch community, and it was found that he had not earned one year's salary of £500 among them during that time. The shareholders, however, felt that their venture had been a decided success, in that they had secured for themselves and families the services of a doctor who stood in the front rank of his profession, and had demonstrated to incompetent and extortionate practitioners that, whatever others might submit to, the energetic, hard-knuckled Scotsman would have none of him:—

Out, you impostors,
Quack-salving mountebanks—your skill
Is to make sound men sick, and sick men kill.

Dr. Rodman settled down permanently at Chascomus, where professionally and socially he has enjoyed the confidence, not only of the British community, but also of a large proportion of the native population. He contracted a second marriage in 1880 with Miss Burnett, the daughter of one of our highly respected estanciero families, and has gathered around him all the comforts of family life and social position. His practice during the past twenty years has extended over a very wide range of our southern districts, and he has enjoyed a professional popularity and status second to none of his colleagues, has amassed a considerable fortune, and like most of our Scotch doctors here, believing that "there's nae bank like the bank o' yirth," has invested much of his savings in valuable pasture land.

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1874.—SHARE LIST, DR. RODMAN FUND

Names.	Yearly Payment	Shares.	Amount.
John Corbett		1	\$500
Wm. Oliver		1	500
Mrs. Alex. Bell		2	1000
Robert Harvey		1	500
John Young		1	500
Mrs. Joseph Johnstone		2	1000
George Sheill		2	1000
Richard Chambers		1	500
Hugh Robson		1	500
Alex. M'Gaw		1	500
James Sproatt		2	1000
Arthur Vincent		1	500
James Cunningham		1	500
John Johnstone		1	500
James Allan		1	500
Geo. Orphant		2	1000
Roderick Cameron		2	1000
John Dodds		4	2000
James S. Ritchie		3	1500
James Bell		4	2000
Patrick Egan		1	500
Wm. Dodds		2	1000
James Burnett		10	5000
James Sinclair		1	500
John Henry		1	500
Thomas Sinclair		1	500
Frank Sorbie		2	1000
David Falconer		1	500
Thomas Young		1	500
P. V. A. Reid		10	5000
David Ridpath		1	500
Patrick Campbell		4	2000
James Dodds		10	5000
Alex. Harke		2	1000
Robert Bruce		4	2000
Geo. Bruce		4	2000
Geo. Reeves		1	500
James Pettigrew		3	1500
N. M. Auld		3	1500
Timothy Keena		1	500
A. D. Muir		1	500
Neill Black		1	500
John Brown		1	500
Margaret Simons		1	500
Alex. Barclay		1	500

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Names.	Shares.	Amount.
John Bell	1	\$500
Peter Dahlstrom	1	500
Enrique Bach	1	500
Patricio Machado	1	500
John Niven	1	500
W. B. Grant	1	500
Ignacio Unanue	1	500
Thomas Bruce	4	2000
Benigno Velasquez	2	1000
José A. Castillo	1	500
John Gravell	2	1000
Domingo Unanue	1	500
James Drysdale	1	500
	<hr/> 120	<hr/> \$60,000

Say \$60,000 at \$24 paper, equal to \$2500 gold, equal to £500 sterling.

CHAPTER XXVI

PRESENTATIONS—COMMUNION ROLL

DURING the next *Lustrum* a more complete organisation of the church was carried out. The ordination of elders and the due formation of the Kirk-Session had the special care of the congregation.

In the early years of the Rancho Church the only officiating elders were Mr. Alex. Bell, who had been ordained in the City Church, and Mr. James Dodds, ordained in St. John's Church, Quilmes. To these were added in 1863 Messrs. Ninian Johnstone and George Sheill, in 1864 Mr. James S. Ritchie, in 1886 Messrs. James Buchanan and James Sproatt, and in 1888 Messrs. James M'Gaul and James G. Allan, thus strengthening the hands and encouraging the heart of the Rev. Mr. Ferguson in his arduous pastoral work.

The psalmody had been led by Mr. James Dodds from the opening of the Rancho Church till 1860. He was then succeeded by Mr. William Dodds, who held the post up till 1877, when he was succeeded by Mr. Samuel Jones. These two latter gentlemen were possessed of much musical talent, and "the songs that once did sweet in Zion glide" were rendered with a vigour and heartiness in our congregational singing often admired by strangers, and seldom experienced now with the more artistic accompaniments of choir and organ.

A very interesting ceremony took place at the sixteenth annual general meeting of the congregation on 29th January 1873, when a communion service of plate was presented

to them by Mrs. Henry Bell, and a pulpit Bible, psalm-book, and gown by Mrs. James Burnett and Mrs. James Dodds.

The Rev. Mr. Smith assisted on this interesting occasion, and addressed the meeting in words of encouragement to persevere in the good work that had, under the Divine blessing, so signally prospered in their hands. He felt highly gratified at meeting them again, this auspicious occasion reminding him of bygone days, when conjointly they had, with God's help, worked with a will in raising up this noble institution in the midst of the moral waste. He then pronounced the benediction, when the usual business of the meeting was proceeded with.

The Sunday School has ever been a leading feature in the work of our Presbyterian Churches, and although in the country districts the scattered condition of our community is against a very regular attendance, yet on special occasions a goodly turn-out of over 100 children can be accomplished. The Sunday School library has 300 volumes, and the church library 500 volumes. These are renewed periodically by a special collection, when the newest works are procured from home. The monthly publication of *Life and Work*, with its interesting home news and local supplements, now reaches the "homes and the hearths" of almost every Scottish family in the Argentine Republic, and much of the current literature of the day, sacred and secular,—*Sunday at Home*, *Leisure Hour*, *Chambers*, *All the Year Round*, and many others—are now no strangers in the homes of our brethren in the most remote country districts.

We have now successfully reached the end of our *Lustrum*, when the twentieth annual general meeting of the congregation was held on 23rd January 1877, in the Manse schoolroom.

The statement of accounts showed that all debt on the church had happily been paid off, and also that their assets had been able to meet the extra demand upon them for stipend, owing to the high premium on gold caused by "curso forzoso," thus leaving the congregation with brighter hopes for the future than had lately been anticipated. At

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this meeting the Honorary Secretary and Treasurer, Mr. James Dodds, tendered his resignation of these offices owing to his retiring to live in the city of Buenos Aires.

The following gentlemen were elected as

OFFICE-BEARERS FOR 1877

Chairman—Mr. William Dodds.

Treasurer—Mr. James S. Ritchie.

Secretary—Mr. James S. Dodds.

Collectors

Mr. Thomas Sinclair—Adela and Chischio.

Mr. John M'Cargo—Las Mulas and Limpia.

Mr. John Niven—Chascomus.

Mr. Charles Fry—Espartillar.

Mr. Anthony Walker—Vivot.

Mr. James M'Gregor—Esperanza.

Mr. John Bell—Santa Ana.

Mr. George Talmage—Rincon de Noario.

Mr. James Allan, junior—Donations.

Mr. James Sproat, junior—Donations.

Testimonial to Mr. James Dodds

“When Mr. Dodds removed with the younger members of his family to Buenos Aires for their further education, it was deemed by a few of his friends a fitting opportunity to mark their appreciation of his many valuable services to the congregation of St. Andrew's Church, Chascomus, for nearly a quarter of a century.

Accordingly in a very short time a considerable sum was collected, under the direction of Mr. James Ritchie, Mr. John Dodds, and Mr. James Buchanan, enabling them to furnish a very elegant silver tea and coffee set, with a suitable inscription upon the salver, viz.:—

‘Presented to James Dodds, Esq., of Adela, by the Congregation of St. Andrew's Church, Chascomus, as a mark of esteem and appreciation of the many services rendered amongst us for upwards of twenty years. 31st January 1877.’

The other articles bore the monogram 'J. and J. D.' to show that the uniform and friendly aid of Mrs. Dodds in the prosperity of the church was also acknowledged. At a preliminary meeting of the congregation it was agreed to entertain Mr. Dodds at a public breakfast for the purpose of presenting the testimonial.

On Thursday, 21st July 1877, notwithstanding the inclemency of the weather, twenty-three gentlemen assembled in the largest room of the Hotel de la Paz. Mr. James Ritchie occupied the chair, supported on the right by Mr. James Dodds, Rev. Messrs. Smith and Gebbie, and Mr. George Orphant, and on the left by the Rev. M. P. Ferguson, Messrs. George Sheill, Charles Fry of the Es-partillar, and Dr. Rodman. Mr. John Dodds acted as Croupier, with the members of the Arrangements Committee on his right, and on his left Messrs. Auld, Buchanan, and Williams.

Rev. Mr. Ferguson having asked the blessing, a *recherche déjeuner* was partaken of, when

The Chairman proposed 'The Queen.'

The Croupier, in some pithy remarks, 'The President of the Land we live in.'

Thereafter, in some interesting details, the Chairman traced the progress of the church to its present flourishing condition, and dwelt at some length on the hearty and important services their honoured guest had always rendered to the cause, and showed how he (Mr. Dodds) had, under the Divine blessing, been the mainspring of their congregational success. He then, along with Mr. Sheill, handed the testimonial to Mr. Dodds, amidst the enthusiastic applause of the company.

Mr. Dodds, in reply, expressed his great gratification at the reception accorded to him, and his deep sense of their kindness manifested in this handsome testimonial. He assured them that all he had done in connection with the church, in the offices of Secretary and Treasurer, which he had held for more than twenty years, had been to him a labour of love. At the same time he rejoiced at the public

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recognition of that labour, as every right-thinking man was glad when he secured the good opinions and lived in the affections of his fellowmen. In a few further feeling remarks he thanked all for their kind wishes towards Mrs. Dodds and himself.

Dr. Rodman, in some choice and eloquent sentences, proposed 'The Clergy.'

The Rev. Mr. Ferguson replied, and gave 'The Eldership,' remarking how much he valued and how much he depended upon the assistance and co-operation of the elders in his pastoral work. Having been associated with Mr. Dodds for nearly fifteen years in the Kirk-Session, having resided some time and passed many and improving days in his hospitable home, he (Mr. Ferguson) had had ample opportunities of learning his worth and wisdom, his probity and piety, his genial disposition and warm heart, and he rejoiced in now seeing his admirable qualities and beneficent services acknowledged in this testimonial, feeble no doubt, considering the intrinsic value of the article, but strong and unmistakable regarding the unanimity and spontaneity with which the members and adherents of the congregation had joined to testify their sense of his worth and their appreciation of his character.

Mr. George Sheill, in a forcible and felicitous manner, replied, and appealed to the young gentlemen of the congregation to come to the front in carrying on the good work of the church, enforcing his appeal with some apposite anecdotes.

The Rev. Mr. Gebbie proposed 'The Ladies,' and Mr. Fry happily responded.

A few other toasts followed, when the company, after having spent the afternoon in a very pleasant manner, sang in full chorus 'Auld Lang Syne,' and then dispersed.

It ought here to be mentioned that the Rev. James Smith of Buenos Aires desired to leave the social gathering at an early hour to return to town. Before doing so, however, he spoke in his usual fluent and impressive style a few words appropriate to the occasion, and indicative of

his sense of the worth and services of Mr. Dodds, whom all who had the honour of his acquaintance delighted to honour. He adverted briefly to the time when, twenty-four years ago, he first officiated at the formation of the nucleus of the Chascomus congregation, and when the Rev. Mr. Gebbie and he, in sharing the work of organising the church here, had many long rides for the purpose. He still retained a warm and lively interest in the church of Chascomus, and was much pleased at the public recognition of the kindness and services of Mr. Dodds." N. V. R.

A VOICE FROM PERGAMINO

*Reminiscences of St. Andrew's Church, Chascomus.
Extract from letter of August 1894*

Speaking about the Chascomus church, what a train of happy recollections it stirs up! The social meetings there, when we rode or drove to church every Sunday with our families. The interest every one took in his neighbour's welfare, the genuine handshakings, the large gatherings, especially on the Sacramental Sundays, every one trying who should have the largest number round their carriages at lunch. It seems to have been the very zenith of our lives. The earnestness of young and old listening to an eloquent sermon and joining in the service of praise, and with what gusto they would sing! Nowadays everything seems completely changed, much of the old earnestness is wanting; a "pseudo" civilisation and refinement does not permit of anything more serious than the worship of Mammon, and he that can make money (honestly or otherwise) seems to be the idol of the nineteenth century.

We had a great treat in the month of April, when the Rev. Mr. McNeill paid us a visit and held services here. Pity he, or some other of our clergymen, could not come oftener! For the first time, just fancy, twenty-one children present, all under twelve years of age, and fine, healthy, intelligent children too. Mr. A. Young and myself have talked about petitioning St. John's Committee for the purpose of having Mr. McNeill out here periodically.

We had a Mrs. Black here at service, a Roman Catholic lady, who had never heard a sermon in English before, and she

told my daughter that she never enjoyed anything so much.
But here we are cut off from the ordinary means of grace, and
if we keep straight it is only by

Some nobler feature,
Of our sinful, corrupt nature.

W. D.

Presentation to the Rev. M. P. Ferguson

The monotony of our usual camp life was pleasantly broken in upon on Thursday, 4th April 1880, on the occasion of our minister, the Rev. M. P. Ferguson, being about to leave us for a few months to revisit his native land. The members of the Working Committee of St. Andrew's Scotch Church, Chascomus, waited on him in order to present him with a tangible proof of the affection and esteem in which he is held by the congregation and hearers. The Rev. M. P. Ferguson met the Committee, when the Chairman stated the object of their visit, and introduced Mr. John Dodds, of the Estancia Las Mulas, who had been named and kindly consented to make the presentation.

Immediately after the presentation to Mr. Ferguson, the children of the Sunday School, assisted by a few friends, presented to Mrs. Fullerton (Mr. Ferguson's sister, who also leaves for her native land) a purse containing ten sovereigns, as an acknowledgment of their love and gratitude for her services amongst them in the Sunday School. This was gracefully done by Miss Bruce, one of the scholars, after which the children dispersed, seemingly well pleased with the result.

Mr. John Dodds now rose, and said :—

Mr. Chairman and Gentlemen—

Our minister, the Rev. M. P. Ferguson, is about to leave us for a short time in order to revisit his native land, after an absence of over seventeen years, spent in uninterrupted labour amongst the Scotch community in this province of Buenos Aires. I say uninterrupted, because during this period of time he has not been known ever once to fail to keep an appointment in the

performance of his clerical duties, and this in spite of bad weather, bad roads, and frequently bad conveyances. He has not confined his labours to this one partido of Chascomus, but has, in a truly missionary spirit, followed up his countrymen in all directions in the discharge of his clerical duties. These facts are sufficient to prove that he has been in earnest about his work. And we are here met this day, in the name and on the behalf of the members and adherents of St. Andrew's Church, for the purpose of giving our minister a tangible proof that his services are appreciated by his congregation, and this purse, said to contain one hundred gold sovereigns, collected on the spur of the moment, speaks in language more eloquent than I can use. I now beg that you, Rev. M. P. Ferguson, accept this purse and its contents, presented to you by the members and adherents of St. Andrew's Church of Chascomus, in token of the high estimation in which you are held by your congregation as a minister of the Gospel. I have great pleasure in handing to you, along with this purse, a list of subscribers' names, which I hope will be gratifying to you. I now beg that you all join me in wishing a safe and pleasant voyage to our minister and family, and a safe return.

Mr. Ferguson replied as follows :—

Mr. Chairman, Members of the Working Committee, and Ladies—

I cannot trust myself to say much on this interesting occasion ; I cannot express in adequate terms all my feelings of thankfulness, and, I am sure, you will kindly excuse me on the eve of my bidding you an affectionate good-bye. This handsome presentation evokes the warmest and deepest emotions of my heart, and the more so as it was altogether unexpected, and I feel, in a great measure, undeserved, seeing that I have often come short of my high ideal of a minister's life and duty, and after all that I have done I have only been striving to be a faithful workman, that needeth not to be ashamed. I am cheered exceedingly by this pleasing proof of your generous affection, kind appreciation, and warm interest in my future welfare, and shall regard it as a stimulus to greater earnestness and diligence in this part of the Lord's vineyard. There are times in our lives when our hearts beat with a quicker throb, because our minds are filled with pleasing thoughts, and this is one of these points in our life. It is a great source of satisfaction and encouragement to a minister to find that there exists

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a true and abiding friendship on the part of the congregation, and now in my case a deeper affection and a more kindly interest than I was aware of. Whilst acknowledging only one Master, who is in heaven, and always trying myself by the unremitting test of the Word of God, placing myself at the bar of conscience for approval or condemnation, I am not insensible to the good wishes and affectionate regard of my beloved people. I therefore very gratefully accept of this valuable token of your esteem and respect. I prize it highly; the watch which you commission me to procure will be to me very acceptable, and I hope will always keep me up to time and remind me of the *mainspring* of joy in life. The gold in the purse will gradually disappear, but the affection and friendship of which it is a tangible token will never be effaced from my memory, and the names of my friends here will ever be engraven in my heart. I thank you all here, and all the congregation, for their uniform kindness and Christian forbearance for so many years, and I hope, God sparing me, to come back soon, refreshed and invigorated for further work in the Master's service. I take this opportunity to acknowledge the kind and valuable aid which the Committee of Management have always rendered me, and their constant readiness to assist me in my labours in every possible way, each one having done the church good service; and the mantle of our former Secretary and Treasurer, Mr. James Dodds, has fallen gracefully and fittingly upon our good friend, Mr. N. M. Auld.

ST. ANDREW'S CHURCH, CHASCOMUS

Preaching Stations in 1882 and 1894

In 1882	In 1894
Sta. Elena, Estancia, Ranchos, F.C.S.	Loma Victoria, Lezama, four times a year.
Ranchos, in Town, F.C.S.	Azul, in Town, F.C.S.
Progreso, Lezama, F.C.S.	Espartillar, Estancia, four times a year.
San Roberto, Magdalena.	Sta. Elena, Estancia, four times a year.
Espartillar, Estancia.	Ayacucho, in Town, F.C.S.
Ayacucho, in Town, F.C.S.	Glen Breck, Parravicini, F.C.S.
San Gregorio, Ayacucho, F.C.S.	Ituzaingo, Villa Nueva, F.C.S.
Laguna los Padres, Mar del Plata.	San Jorge, Balcarce, four times a year.
Barrancas, Estancia, Lezama, F.C.S.	La Escocia, Laprida, F.C.S.
Buena Esperanza.	San José, Sauce Grande, Bahía Blanca.
Fortin Piñedo, Azul, F.C.S.	
Salado, in Town, F.C.S.	
Negretti Estancia.	
Salado, Lezama, F.C.S.	
Eudisia, Mar del Plata, F.C.S.	

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San Andres, Chascomus.
La Proveedora, Chascomus.
Augusta, Estancia, Hinojo, F.C.S.
Las Flores, in Town, F.C.S.

La Elcira, Sauce Grande, Bahia
Blanca.
Los Cueros, Laprida, F.C.S.

When we think of a parish such as the above, whose extreme limit can only be reached at the end of 300 miles, and although some of the above stations may be approached direct by railway, many of them can only be reached by long rides, often under the burning rays of the summer sun and other inclemencies of the weather, we cannot but admire the truly missionary spirit of our zealous Scottish clergymen in the discharge of their pastoral duties among our countrymen in their ever-extending settlements over the vast plains of the pampa, and we need hardly repeat what has already been so often felt, that only a deep sense of their duty and responsibilities as messengers of the Gospel of Peace could sustain and cheer them in their arduous pastoral labours.

Stern daughter of the Voice of God !
O Duty ! if that name thou love,
Who art a light to guide, a rod
To check the erring, and reprove ;
Thou who art Victory and Law
When empty terrors overawe,
Give unto me, made lowly wise,
The spirit of self-sacrifice.

Communion Roll

"The following extract from the Communicants' roll-book will touch an ever vital chord in the human heart, and will call up loving memories of many dear departed ones who, in union of faith and communion of spirit, commemorated with us 'the Saviour's dying love' and command, 'This do in remembrance of Me.'

COMMUNION ROLL UP TO 1884

Mr. and Mrs. James Burnett, San
Felipe.
Mrs. Henry Bell, San Felipe.

Mr. and Mrs. James Dodda, Adela.
Mr. and Mrs. Ninian Johnstone, Las
Mulas.

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Mr. and Mrs. Sam. M'Gaul, Laguna los Padres.
 Mr. and Mrs. Geo. Sheill, Las Mulas.
 Mr. and Mrs. Joseph Johnstone, Las Mulas.
 Mrs. Thomas Bruce, Valle Sta. Ana.
 Mr. and Mrs. Hugh Robson, Esperanza.
 Mr. and Mrs. Wm. Dodds, Adela.
 Mr. and Mrs. Robert Burnett, San Felipe.
 Mr. John Young, San Felipe.
 Mr. and Mrs. John Dodds, Las Mulas.
 Mr. Thomas Black, San Pedro.
 Mr. John Purvis, Valle Sta. Ana.
 Mr. James Harrow, Magdalena.
 Mr. James Bell, sr., Valle Sta. Ana.
 Mr. and Mrs. James Greig, Las Mulas.
 Mrs. James Bell, sr., Valle Sta. Ana.
 Mr. and Mrs. James Sinclair, Adela.
 Mr. and Mrs. Geo. Cribbes, Valle Sta. Ana.
 Mr. James Blackhall, Adela.
 Mr. George Foggo, San Felipe.
 Mr. and Mrs. John Grant, San Pedro.
 Rev. and Mrs. M. P. Ferguson, Chascomus.
 Miss Catherine Crampton, Adela.
 Mr. Robert Harvey, Las Mulas.
 Mr. and Mrs. John Hattrick, Las Mulas.
 Mr. and Mrs. Roderick Cameron, Las Mulas.
 Mr. John Anderson, Espartillar.
 Mr. Joseph Shillinglaw, Espartillar.
 Mr. Andrew Shillinglaw, Espartillar.
 Mr. and Mrs. Alex. Bell, Las Mulas.
 Mr. and Mrs. John Corbett, Las Mulas.
 Mr. Wm. Blake, Las Mulas.
 Mr. P. V. A. Reid, Espartillar.
 Mr. Joseph Millar, Espartillar.
 Mr. Robert Johnstone, Las Mulas.
 Miss Janet Johnstone, Las Mulas.
 Mr. James Cribbes, Magdalena.
 Mr. Sam. Bowen, San Pedro.
 Mr. and Mrs. James S. Ritchie, Magdalena.
 Mr. Henry Ritchie, sr., Magdalena.

Mr. David Redpath, Adela.
 Mr. Thomas Lynch, Adela.
 Mr. and Mrs. Alex. M'Gaw, Esperanza.
 Miss Elena Burnett, San Felipe.
 Miss Mary Johnstone, Las Mulas.
 Mr. Thomas Ronaldson, San Felipe.
 Mr. and Mrs. Geo. Sinclair, Adela.
 Mr. and Mrs. Thomas Young, Adela.
 Miss Susan Sinclair, Adela.
 Mr. John Henry, Adela.
 Mr. Thomas Sinclair, Adela.
 Mr. Geo. Talmage, Magdalena.
 Mr. and Mrs. James Sproat, Magdalena.
 Mr. and Mrs. James Allan, Magdalena.
 Mr. Thomas Clelland, Chascomus.
 Miss Mary Hosie, Chascomus.

1868

Mr. Neill M. Auld, Chascomus.
 Miss Jane Robson, Esperanza.
 Mr. Wm. M'William, Sta. Ana.
 Mr. and Mrs. James Buchanan, Las Mulas.

1869

Miss Ellen Dodds, Adela.
 Mr. James Erskine, Las Mulas.
 Miss Mary Bruce, Valle Sta. Ana.
 Mr. and Mrs. John Johnstone, Las Mulas.
 Miss E. Johnstone, Las Mulas.
 Miss Helen Johnstone, Las Mulas.

1870

Mr. and Mrs. Wm. Attwell, Sta. Ana.
 Mr. and Mrs. James Yorston, Sta. Ana.

1871

Mr. Wm. Robb, Esperanza.
 Mrs. John Black, Esperanza.
 Mr. John Allan, Adela.

1872

Mr. James S. Dodds, Adela.
 Mr. John Bell, Valle Sta. Ana.
 Mr. John Burnett, San Felipe.

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Miss Catherina Burnett, San Felipe.
Mr. Henry Dodds, Adela.
Miss Annie Camp, Adela.
Mr. John Young, Adela.
Mr. John Niven, Chascomus.
Mrs. James Pettigrew, Chascomus.
Miss Mary Pettigrew, Chascomus.
Mr. Thomas C. Watson, Chascomus.
Mr. Andrew Sinclair Adela.
Mr. James M'William, Las Mulas.
Mrs. Robert M'Kean, Chascomus.
Miss Margaret Allan, Adela.

1873

Mr. Thomas Bruce, sr., Valle Sta. Ana.
Miss Olivia Ayliffe, Las Mulas.
Miss Annie M'Kiddie, Las Mulas.
Mr. Jas. Allan, San Roberto.
Mr. John Donaldson, San Roberto.
Mr. Michael Henry Adela.
Mr. Wm. Bell, Las Mulas.
Miss Luisa Blake, Chascomus.

1874

Miss Ellen Balleny, Sta. Elena.
Mr. Robert Bruce, Chascomus.
Mr. Robert Hope, Chascomus.
Miss Lizzie Dodds, Las Mulas.
Mr. Archibald Auld, Chascomus.
Mr. James Church, Espartillar.

1875

Mr. and Mrs. Geo. Bruce, Chascomus.
Mrs. Neill Black, Chascomus.
Miss Mary Robson, Esperanza.
Mr. Geo. W. Ferguson, Adela.
Miss Janet Allan, San Roberto.
Miss Agnes M. Revie, Chascomus.
Miss Elizabeth Purvis, Las Mulas.

1876

Miss Grace Burnett, San Felipe.
Miss Annie Johnstone, Las Mulas.
Miss Elisabeth Robson, Esperanza.
Miss S. Manzano, Esperanza.
Mr. James Dodds, Las Mulas.
Mr. John M'Cargo, Las Mulas.
Mr. Anthony Walker, Vivot.
Mr. Charles Weiss, Las Flores.

1877

Mrs. Smeaton, Espartillar.

1878

Mr. Henry Burnett, San Felipe.
Miss Isabella Burnett, San Felipe.
Miss Annie Clelland, Valle Sta. Ana.
Mrs. James Liddle, Regreso.

1879

Miss Christina Ballena, Sta. Elena.
Miss Lizzie Crosbie, Chascomus.
Mrs. Lucio Sutton, Chascomus.
Mr. Wm. Dodds, Las Mulas.

1880

Mr. Geo. Bell, Barros Blancos.
Mr. Wm. Bell, Barros Blancos.
Mr. Thomas Wilde, Barros Blancos.
Mr. John Clelland, Barros Blancos.
Mr. Charles Corff, Barros Blancos.

1881

Miss Martha Young, Adela.
Miss Elisabeth Burnett, San Felipe.
Miss Mary Jane Burnett, San Felipe.
Miss Elsie Bell, Sta. Elena.
Mr. Richard Allan, Las Mulas.
Mr. Thomas Cowes, Espartillar.
Mr. Robert Chisholm, Espartillar.
Miss Mary Dodds, Las Mulas.
Miss Margare Young, Adela.
Miss Jessie Bell, Barros Blancos.
Mr. Wm. Ferguson, Espartillar.

1882

Mrs. Alex. Barclay, Samborombon.
Mrs. James Barclay, Samborombon.
Miss Ellen Barclay, Samborombon.
Miss Margaret Johnstone, Las Mulas.
Mr. and Mrs. Edward Chandler,
Church.
Mr. and Mrs. Alex. Craise, Espar-
tillar.
Mr. and Mrs. John Martin, Espar-
tillar.
Mr. James Drysdale, Lezama.

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1883	1884
Miss Martha Grant, Regreso.	Miss Marion Bell, Sta. Elena.
Miss Margaret Bell, Sta. Isabel.	Miss Jane M'Gaw, Esperanza.
Miss Isabella Bell, Sta. Elena.	Miss Mary M'Gaw, Esperanza.
Miss Mary Burnett, Los Tojos.	Mr. John Johnstone, San José.
Mr. Alex. Sproat, El Porvenir.	Mr. James Burnett, San Felipe.

ST. ANDREW'S CHURCH, CHASCOMUS, 1881

Number of communicants—

On Roll up to this date	180
Who have died	47
Who have left the district for different parts of the country or of the world	73
Who have lapsed	3
	123
	57
Joined since 1881 up to 1894	79
Who have died	2
Left district	20
Lapsed	2
	24
	55
On the Roll	112

The list of communicants up to 1873 or so contains the names of the original founders and upholders of the church. Those following are principally children of the former, who, as you will note, observed a good trait in Scottish character, joining the church when about to be married."

M. P. FERGUSON.

CHAPTER XXVII

LEGAL STATUS—CHURCH AT JEPPENER

WE close the record of the Chascomus congregation for the present with their last important act of organisation, viz. their obtaining from the Provincial Government a "Legal Status," or *Personeria Juridica*, as shown in the following Articles of Association :—

*Articles of Association of the Congregation of St. Andrew's
Scotch Presbyterian Church, Chascomus*

Preamble

The members (qualified voters) of the St. Andrew's Scotch Presbyterian Church assembled at an Extraordinary General Meeting on the (5th) fifth of April 1889, resolved to petition the Provincial Government to sanction its Articles of Association.

And whereas, the Congregation was constituted in the year 1857, and did subsequently purchase the following land for the purpose of building a Church, Manse, and Cemetery.

And whereas, the ground upon which the manse is built measuring 21 varas frontage by 50 varas depth, was purchased on the 11th July 1861 from Don Juan Navarino, and a piece of ground adjoining same, measuring 30 varas frontage by 50 varas depth, was purchased from Mr. James Dodds on the 6th May 1864. Also the chacra land upon which the Church and Church buildings are located, covering an area of six cuadras and eighteen centesimas of another, were purchased on the 7th March 1874.

And finally, a triangular piece of ground adjoining the Church land, measuring one-tenth of a square, purchased from Don Luis Ymas, on the 27th May 1881.

And whereas the affairs of the said Congregation have been managed by Committees periodically named for the purpose.

And whereas the Committee at present in office consists of Mr. John Dodds, Chairman; Mr. James Buchanan, Treasurer; Mr. James M'C. Reid, Vice-Chairman; Mr. James S. Dodds, Secretary; Messrs. James S. Ritchie and John M'Cargo, Substitutes.

And whereas it is not only convenient but necessary that the Congregation do obtain that legal position which the law requires, these presents witness that the members (*i.e.* qualified voters) of the said Congregation, in Extraordinary General Meeting assembled, do hereby solemnly declare that this Church is founded solely on the Word of God, as contained in the Scriptures of the Old and New Testaments, and for the authoritative settlement of all questions that may arise, they adopt as its Standards, or recognised exposition of sound doctrine, "The Westminster Confession of Faith," and Presbyterian form of Church Government, and its future Pastors and Elders shall be required at the time of ordination or appointment solemnly to declare their adherence to the same. And finally, that the members (*i.e.* qualified voters) of the said Congregation have sanctioned the following Articles of Association.

Article 1. Title and Domicile

The Church shall be designated "The St. Andrew's Scotch Presbyterian Church," and the legal domicile of the Congregation is the City of Chascomus, Province of Buenos Aires.

Article 2. Qualified Voters

The qualified voters of the Congregation are the Communicants, the male and female seatholders over eighteen years of age, and those of the same age connected with the Church, who though not seatholders, shall contribute yearly the value of one sitting. Every qualified voter, irrespective of sex, shall be entitled to one vote in the nomination of a Pastor or Elder of the Church. Every qualified male voter shall be entitled to one vote in all secular matters, and is eligible as an office-bearer.

Article 3. Meetings

A General Meeting of the Congregation shall be held yearly, prior to the 31st January, to elect office-bearers and receive a report from the Committee of Management. At this Meeting the Treasurer shall present a detailed and audited statement of Church finances for the past year, and the Secretary a faithful record of all meetings held during the year. In like manner a half-yearly meeting shall be held on or about the 30th June of each year. At these meetings any ordinary business may be

transacted without giving previous notice, but in all matters involving radical changes it will be necessary to submit such matter to the Committee at least fifteen days prior to the date of meeting. Extraordinary Meetings may be called at any time, by a majority of the Committee of Management, or upon a requisition sent to the Committee by eight qualified voters, but in either case a distinct statement shall be made, and at least fifteen days' notice given to the qualified voters of the object for which the meeting is called. No meeting shall be legally constituted unless a quorum of eight qualified voters be present, but in the event of no meeting being held owing to insufficiency of voters, a second meeting shall be called, and the number present at this meeting shall constitute a quorum. A majority of its members constitutes a legal quorum at Committee meetings. All meetings must be publicly intimated from the pulpit on two distinct Sundays prior to date of meeting, and the Committee shall further take steps to make the date of meeting and the object for which it is called as widely known as possible.

Article 4. Committee of Management

The Committee of Management shall be composed of a Chairman, Vice-Chairman, Secretary, Treasurer, and two Substitutes. They shall be elected yearly by ballot and a majority of votes of those present at the Yearly General Meeting. It shall be their duty to supervise the general work of the Church, and carry out any instructions they may receive from the Congregation. The Chairman, Secretary, and Treasurer for the time being are the legal representatives of the Congregation in all transactions with third parties. To them shall be transferred in trust all Church property, and other property, movable or immovable, which may be given to or purchased by the Congregation, and all legacies and donations made to the Congregation shall be secured by them for its benefit.

The Committee through their Treasurer are fully empowered to collect the necessary funds for the maintenance of the pastorate, and may issue collection lists at any date after the Yearly General Meeting has been held. The Committee are also empowered, in conjunction with the Kirk-Session, to institute proceedings and represent the Congregation in any Court of Law or Ecclesiastical Court having jurisdiction for the purpose of preventing and interdicting any Minister of the Church, whom they on reasonable evidence believe to be guilty of immoral conduct or heretical teaching, from the use of the pulpit or other property pertaining to the Congregation.

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Article 5. Pastors

The Congregation shall be free to call Pastors from any Presbyterian body. The election of a Pastor shall be made at an Extraordinary General Meeting called for the purpose, but no pastor shall be declared elected unless he obtain two-thirds of the votes of the qualified voters present. The qualified voters may, however, by calling a special meeting and obtaining a majority of votes, nominate a Committee with full or partial powers to act on their behalf.

Article 6. Kirk-Session

The Kirk-Session shall be composed of the Pastor, and not less than three Elders, and it shall be their special duty to supervise the spiritual affairs of the Church in accordance with the ordinary rules of procedure in Presbyterian Churches.

Article 7. Alteration in Articles of Association

These Articles may be altered or amended at any future meeting of the Congregation, provided that notice of motion to that effect be publicly given from the pulpit on two distinct Sundays prior to date of meeting, and that other available means be taken to notify the qualified voters of the alterations proposed. No meeting for this purpose is legally constituted unless a quorum of twenty voters be present, and a majority of two-thirds is required to carry a motion of amendment.

Nothing must be done inconsistent with the spirit and intention with which the Church is founded.

Article 8. Duration

The Congregation having been constituted in 1857, its duration shall be for the term required by the objects for which it was founded.

(Signed) JOHN DODDS, *Chairman*.

JAMES S. DODDS, *Secretary*.

We may truly say (without being charged with egotism) that, morally and materially, our countrymen have stamped a civilising impress on their surroundings in the Partido of Chascomus, by their example of industry, energy, and perseverance. They have erected model homesteads, they

have taken a leading part in improving their lands by wire fencing, drainage, and subdivisions, and in the spirited improvement of their flocks and herds, and we may honestly claim for them a place in the front ranks of progress and prosperity. In this connection we cannot resist the desire to reproduce to our readers a short extract from Mr. Herbert Gibson's brilliant speech at the dinner of the St. Andrew's Society. He said, in replying for "The Camp":—

Not many months ago, in an article written in the columns of the most venerable, as it is the most classic, of our daily local papers, in one of those bewildering outbursts where Horace is appealed to to soften our hearts and many ciphers are arranged to reason with our heads—I do not know whether you follow me in my allusion, or whether I can give you a better "Standard" to judge by—there was remarked in that article that "to speak of the camp and not mention the Irish was to write a history of the battle of Waterloo and leave out the name of the Duke of Wellington."

No doubt where there was fighting to be done the Irish had a lot to do with it, and we will cede them the battle of Waterloo. But in the matter of working up and civilising this great virgin country, the Scotch colony can claim, if not a first place, at any rate a place with the first. And by civilising I do not necessarily mean the making of great fortunes and the amassing of riches, but the making of every thousand acres of land produce the greatest amount of comfort for the maximum number of people, the building of great homesteads, the taming of the wild herds of cattle, the cultivation of the soil, and the forming of a happy, contented people, who shall regard these settlements and farms as home in the truest sense of the word.

This is my interpretation of the duty of the pioneer, and it is in this direction that I conceive the Scotch colony to have best fulfilled what was expected of its thrifty conditions.

Church at Jeppener

We have lingered long among

The happy fields unknown to noise and strife,
The kind rewarders of industrious life,

and now retrace our steps citywards to resume the interrupted record of the parent church, and on our inward march propose to visit the church at Jeppener and report on its progress.

This church was planted, like all our other rural congregations in the early fifties, by the untiring energy and zeal of our great pioneer, the Rev. Mr. Smith, who had single-handed ministered to the spiritual wants of his countrymen until the arrival of the Rev. Mr. Gebbie in 1857 and the Rev. Mr. Ferguson in 1862, when a mutual division of the field of labour took place, and to the two latter clergymen (as younger men) was assigned the southern and outlying portion of the province, Rev. Mr. Smith retaining the inside and western portion as having been more especially the scene of his earliest labours among the early settlers.

The Jeppener Chapel was erected by the exertions of the Rev. Mr. Gebbie, at the cost of \$46,339 m/c, voluntarily subscribed by the congregation and their friends. It admits about 100 worshippers, and regular service was held there by Mr. Gebbie on the second Sunday of each month. The chapel is built on a piece of ground measuring 60 by 60 varas, and was a donation to the Scotch settlers in that district by the Lord of the Manor, Mr. Jeppener. The title-deeds, duly and legally drawn up by a Public Notary, contain a special *worldly-wise* clause, providing that, should public worship cease to be held there (we presume for one year and a day), the land shall revert to the Jeppener estate. It is hoped, however, that amidst the many changes going on around us our little church may long escape the ruthless hand of the secular destroyer.

The following list of names of the founders will conjure up before us many of the old familiar faces, now "gathered to their fathers," yet still lovingly remembered by their fellow-labourers who shared with them the burden and heat of those hard-working bygone days.

May the spirit of self-sacrifice so nobly taught by our fathers ever descend from sire to son, and through generations yet unborn.

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SUBSCRIPTIONS TO BUILDING FUND OF THE JEPPENER PRESBYTERIAN CHAPEL, 1868

<i>Dr.</i>	<i>\$m/c</i>	<i>Dr.</i>	<i>\$m/c</i>
Rev. Francis Gebbie . . .	3000	Mr. Anthony M. Bell . . .	500
Messrs. Thos. Drysdale and Co. . .	2000	Dr. Tait	500
Mr. James Lawrie, senior . . .	1000	Mr. Rodger Roscoe . . .	400
Mr. Thomas Robson	1000	Mr. Thomas Clelland . . .	250
Mr. James Mohr Bell	1000	Mr. E. M. Gregory	250
Mr. Wyndham Milligan	1000	Mr. Andrew Gebbie	200
Mr. Archibald Williamson . . .	1000	Mr. Robert Cowes	50
Mr. William Barbour	1000	Mrs. Hugh Robson	50
Mr. John Davidson	1000	Mr. E. M'C.	100
Mr. John Brown, Quilmes . . .	1000	Mr. H. Robson	50
Mrs. George M'Farquhar	1000	George Adams	200
Mr. Thomas Petty	1000	M James Lawrie, junior . .	500
Mr. William Purvis	1000	Mrs. Robert Barclay . . .	100
Mr. Neil Black	1000	Mr. George Anderson . . .	500
Mr. Samuel Faulkes	1000	A Friend	500
Mr. John Brown, Cañada		Mr. William Sheddan . . .	1000
Larga	1000	Mr. John M'Gaul	1000
Mrs. Symons	1000	Mr. Robert Wyld	1000
Mr. John Robson	500	Church-door collections . .	2468
A Friend	500	Supplementary Subscription	
Mr. Joseph Drysdale	500	to pay for ladies' room,	
Mr. Robert M'Clymont	500	vestry, pulpit and furnish-	
Mr. Alex. Fraser	500	ings, pine flooring, etc. . .	13,181
Mr. John B. Maxwell	500		
Mr. Thomas Bell	500		<u>\$46,339</u>

DISBURSEMENTS IN CONNECTION WITH THE JEPPENER CHAPEL, 1868

<i>Cr.</i>	<i>\$m/c</i>	<i>Cr.</i>	<i>\$m/c</i>
To title-deeds of ground . . .	250	To ditching, cleaning front	
Copy of title-deeds	120	of church etc.	300
25,000 bricks at \$240	6000	Building, plastering, point-	
Wood, roofing, tiles, etc. . .	7429	ing, painting, etc.	4654
Windows, doors, etc.	3485	Chain for Palenque	100
Cross-bolts for wall plates.		William Muir for work done	440
etc.	860	Sand	100
Nails, bolts for couples,		Railway freights	4307
etc.	526	Building and furnishing	
Posts, wire, lime, etc.	2030	ladies' room, pulpit, and	
Paint, oil, etc.	291	vestry	7060
Benches, etc.	1974	Flooring church with pine	6121
Glass, zinc wire, etc.	242		
Brushes, gum shellac, etc. . .	50	Cost of chapel, £383 stg. . .	<u>\$46,339</u>

The Rev. Mr. Gebbie (under medical advice) resigned, in 1883, his charge of St. John's, Quilmes, and Jeppener

churches, where he had laboured so faithfully, and had shared the joys and sorrows of his people for a quarter of a century.

He had for some time suffered from an asthmatic complaint, and latterly from symptoms of heart affection, which often unfitted him for his long rides across country in the discharge of his pastoral duties. The education of his family amidst the scenes of his own early days decided him in the choice of his native land, and "Edina, Scotia's darling seat," as a place of residence. His sons have all been successful students, and his late parishioners and many friends in Buenos Aires will be pleased to know that "his sons have come to honour" during their father's lifetime.

They all received their early education at the Edinburgh Collegiate School, where the three eldest, Frank, Frederick, and Thomas St. John, took first prizes. Subsequently Frank and Thomas studied at the Edinburgh University and College of Surgeons, where Frank took the degree of B.Sc. in engineering, and is now in charge of a large water-works' contract in Wales for one of the largest firms of contractors in Glasgow. Frederick, when he left the Collegiate went to Coopers Hill, London, to qualify for the India Civil Service, and after three years' study, during which he rendered most brilliant examinations, he passed successfully in his last year, being one of eight out of many hundred students. After one year's practice with a firm of first-class engineers in Glasgow he was sent out by the British Government to Bombay, where he is now at work, and has already charge of some important works under construction. Thomas also distinguished himself at the University, and obtained the bronze medal of his year, but left his studies to come out to Buenos Aires, where he is now employed in one of our largest foreign insurance companies. Wilfred, the fourth son, is at present employed in a bank in Edinburgh, while the youngest son, Oswald, is still at school. Since the lamented death of Mrs. Gebbie, their only surviving daughter, Nellie, keeps house for her father and two younger brothers.

The Rev. Mr. Gebbie has not undertaken any special work during his twelve years' residence in Scotland, but has devoted his leisure to the society of his friends, in visiting places of interest, in the quiet of his study, and in watching over the education of his family. His health has been much improved amidst the breezes of his native hills and dales.

The Rev. Mr. Gebbie's successor in the pastorate was the Rev. Mr. McNeill, who had experienced much hard service on the eastern margin of the River Plate, or the Banda Oriental, in the Republic of Uruguay, where he had laboured among his countrymen for eleven years under many unexpected and inevitable privations. We have been favoured with the following extracts from his diaries, which will tell their own tale. They may seem to those who "sit at home at ease," in a quiet country parish in Scotland, or in our own settled British colonies elsewhere, to be deeply tinged with romance, but "truth is stranger than fiction," and we may confidently say with Shakespeare—

This is all as true as it is strange :
Nay, it is ten times true ; for truth is truth
To the end of reckoning.

DEAR MR. DODDS—In acceding to your request about my residence in the Banda Oriental, I have, comparatively speaking, few details. It was rather monotonous, with few stirring adventures to relate. Passengers who have been drifting for days in mid-ocean in a disabled steamer, and at length reach land in safety, do not care to bring to mind the terrors of the deep which they had encountered, and feel a disinclination to speak on the subject. So it is in my case. I rarely recall those years, and try to forget them, when hopes were disappointed and expectations frustrated. It was in 1866 that I entered on my ministerial labours. For nine months previous to my going to the Banda Oriental I was supplying the pulpit of St. John's during the Rev. Mr. Gebbie's absence in Scotland. It was rather a wide field when I exchanged Buenos Aires for the Banda Oriental. I need not say that its physical features are a great contrast to Buenos Aires. The former country is undulating with spurs of hills. It has in some parts broad stretches of woodland descending to and following the courses of the rivers and brooks. My sphere of labour extended along its western limit by the



REV. LACHLAN M'NEILL.

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magnificent river Uruguay, from Salto to Colonia, a distance, I should think, of 300 miles. Along with B. O. I visited our countrymen in the neighbourhood of Concordia. There were four preaching stations, which I supplied with considerable regularity for a number of years. I call these stations by the name of the towns near which I held service: Concordia, Paysandu, Carmelo, and Colonia. At these stations I preached monthly, the attendance averaging from twenty to thirty. It was a difficult matter to make a beginning. The country was suffering from civil war during the Flores Revolution. After holding service at Concordia I came to Paysandu, to San Juan Estancia, the property of the late Mr. Thomas Drysdale; afterwards visited Mr. Mohr Bell's estancia, beautifully situated on the Uruguay. Mr. Bell very kindly accompanied me on my journey, till I was within a short distance of Fray Bentos. I then took steamer to Nueva Palmyra, started inland on horseback, with the intention of going to Colonia, and made my way to where the late Mr. James T. Ramsay was living. He kindly offered to take me to the Bells' estancias near Carmelo. We were early astir and horses saddled. I had not got seated in the saddle when the horse suddenly moved, and I fell on my shoulder, the bone being fractured, causing me great pain. Instead of abandoning the journey that day, another horse was brought, and we mounted, having a long journey of ten leagues before us. It was safely accomplished, without any more mishaps; but that night when retiring there was great difficulty in getting off my coat, the shoulder was so swollen. After resting some days, it improved rapidly, and I had service in the neighbourhood. That is one month's journey.

At times the irregularity of steamers was a source of great vexation. I may mention that my brother had lately come to the country, and had established himself within eight leagues of Concordia, and it was at his house where I held service, and where I spent the Sunday when I was on duty elsewhere. I always took note of the steamers' arrivals and sailings. I have ridden these eight leagues expecting a steamer to sail on the morrow for the Uruguayan ports, and found no steamer; an accident had happened to it; it had got stuck on a bank. What is to be done—stay at a hotel for a few days or return to the camp? It was not once that I suffered from these disappointments, but repeatedly. In winter it was very hard to get along. At the period that I speak of there was in Entre Rios no maize or alfalfa, and horses so lean that a person might walk nearly as fast as the horse could travel, especially in the times of revolution.

In going eight leagues I have been six hours on horseback, and on one occasion I had to dismount and drag the horse behind me for several leagues.

Once when preaching at San Roque Estancia, the property of Mr. Archibald Bell, I was detained by a temporal which raged with unabated fury for three days. After allowing two days to pass before returning to Palmyra, so that the stream would subside, I found by its roaring when drawing near that it was in full flood. As I gazed on it, and hesitated for a moment what to do (for I had already come two leagues on my journey), I looked on the opposite bank and saw that a native had just crossed. I thought to myself if a native has crossed, why should not a Scotchman, and a Highlander especially ought not to flinch from danger. I dismounted, removed the bit from the horse's mouth, and then my powerful steed breasted without hesitation the strong current, myself clutching by the mane; in a few minutes we were safely landed. That was my first and last attempt in crossing a flooded stream. I acknowledge it was foolhardy, but I had no wife or child. On several occasions I have had to return when streams were overflowing their banks.

Reading a Church record the other day, I noticed that in Natal, Africa, a minister is in the habit of crossing streams holding on by the horse's tail; perhaps at some future time my successor in the Banda Oriental will avail himself of that mode when visiting his parishioners. But to return from this digression, I need not add that I was wet to the waist, and had a journey of six leagues before me. After running that risk there was no steamer that day, and I had to wait a day or two. When I disembarked at Palmyra it was generally midnight, frequently 1 A.M. One night when landing from the steamer I was told that that very day the Captain of Police had been killed. That was not a soothing opiate for the few hours' repose before starting on a solitary journey through an unfrequented wood. The usual hour of the steamer's arrival at Concordia was about 4 P.M. In winter there was very little daylight before starting on the journey to my brother's. He always sent a horse awaiting the steamer's arrival, but, owing to the steamer's irregularity, he often had to return home, and I would arrive a day or two afterwards. At that time Concordia was not the bustling town that it is to-day; no horse could be hired, and I had to run about the town and try to find a horse at some chacra, but they were so wretchedly lean that I preferred walking the distance of eight leagues.

I divested myself of boots and stockings and took to my

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bare feet, accomplishing the journey in about six hours. It was not merely once that I walked it, but several times. On one occasion I narrowly escaped being out all night. There was very little traffic on the road, and with the increasing darkness it was very difficult to keep to it. When within a league or two of my journey's end I had to strike out on the open plains; there were no stars, and a drizzling rain, accompanied by mist, was creeping over the landscape; no landmark whatsoever. On I went till at last I came to some pools that I knew were within a few squares of the house. Then the welcome barking of the dogs, and my toilsome journey was at an end. With an empty stomach it is not pleasant to spend a winter's night in the open camp. In my frequent journeys hither and thither it might be said that I lived on horseback.

When the cholera took an epidemic form in 1867-68 I had to journey on horseback all the way from Salto to Colonia, not once but several times. When I journeyed from Paysandu to Colonia I took two horses; half of the distance I had never travelled, being an entire stranger. The journey extended to about fifty leagues. At sunset I have come to a shepherd's house when he was getting ready his "asado" and cordially been invited to partake of it and pass the night.

After lying down on my recado I would drop into a profound sleep, and at early dawn was in the saddle again. I have unsaddled and hobbled my horses when no pulperia was at hand, and I have been invited to pass the night at a neighbour's house. When passing through the town of Mercedes on the Rio Negro, I was struck with the frequency of crape on the doors. The mortality was great in these towns along the Uruguayan river. At the pulperias indicated by a flag floating in the breeze I have had sardines and biscuits. When sleeping in the open air I often thought of Jacob on his way to Padan Aram. I was not favoured with such a dream, but there was the thought of the Guardian Angel. In summer it is very pleasant to sleep under heaven's canopy, but it is a different thing in the depth of winter. One July afternoon I left my brother's house for Concordia; my horse got into a morass; I had to leap out of the saddle, and sank to the knees. After some trouble I got the horse extricated, but my trousers were so dirty that I had to wash them; having thoroughly wrung them, they were put on, and the journey resumed. As the day waned the air was cold, indicating a frost. It was near midnight when I arrived near the town, unsaddled and lay down to sleep after wrapping myself in my thick poncho. On awakening in the morning the ground was thick with an

intense frost. I never felt any bad effects from the wet clothing. Occasionally I travelled inland from Paysandu, a distance of thirty leagues. That journey was generally performed in summer. To avoid the great heat, I travelled at night. It was a very lonely journey; sometimes I would meet people, other times not a single person. Never was I molested in these journeys, always travelling alone. Once I carried firearms, and only once. It was a district that bore a bad name for murderers. At the pulperia where I put up for the night (and slept on the counter when it was shut up) the people who frequented it had huge knives on their persons, and their countenances were sinister-looking. After that journey I never carried a revolver; to me it was totally inconsistent with a messenger of the Gospel. Let no one misunderstand me; if I was an estanciero, or engaged in any secular calling, I should go armed to the teeth, and sell my life if attacked as the soldier does on the battlefield. When travelling at night to my brother's it was very fatiguing, going for hours in the dark; you had to trust to the instinct of the horse, which unerringly brought one to his journey's end.

For three years I was living an itinerant life, having no house of my own. In 1869 I settled down at Juan Gonzalez, on a piece of land connecting the Bells' estancias, bought by them from a Mr. Tregartan. The house that was transformed into a manse was at one time a pulperia consisting of three apartments; I enlarged it afterwards. I erected a galpon and other buildings. As I lived some distance from a town I must have land for sheep and horses. That year was most unfortunate to the flockmasters of the Banda Oriental. A severe epidemic broke out among the flocks, causing very heavy losses; I suffered as well as others with my flock.

In this year I married. If ever a man needed a wife it was the writer, after so many years' discomforts. There is no man that pities the lot of the priest so much as I do. I can so feelingly enter into his state, after my own experience.

Debarred the common joys of life,
And that prime bliss—a loving wife,
O what's a table richly spread,
Without a woman at its head!

The house that I turned into a manse was in a dilapidated state when I entered into possession of it, but gradually it became a very comfortable dwelling. It cost me a great deal of personal labour and expense. When at home I was constantly occupied in one work or another. The day was not long enough,

but even the nights were utilised in one unceasing round of toil. The alfalfa and maize that I grew were the admiration of the surrounding neighbourhood. My sheep were of a superior class. Outside the big estancias my wool realised the biggest price in the market. The object of my ambition was to bring everything that I undertook to the highest state of perfection. I was baffled; bad years came, stock dwindled away. It was a bad neighbourhood, surrounded by a nest of thieves, harassed incessantly by revolutions. I do not think the Republic had six months' cessation from hostilities during my eleven years' residence there; these were headed by Flores, Aparicio, and others. Where I lived was in the direct route between Carmelo and Colonia, bands of soldiers passing and repassing. Most of my horses were stolen; to save half a dozen I built a stable, had them in by day and out by night. Notwithstanding all my vigilance I was often taken unawares, and had to buy back my own property by offering money to the soldiers.

My stipend the first year was £300 sterling. Look at expenses in steamers, hotels, and horses. The working of it cost £100 sterling. The second year's stipend did not amount to £250 sterling, and the expenses were £60. The third year and the following years till the end of 1874 only £200 sterling. It gradually contracted and got small by degrees and beautifully less. During the last two years of my residence 1875-76 there was no stipend; I lived on my fleecy flocks. In looking over my diaries during those years I have been struck by the frequency of the entry *feeling very tired*. There is a world of meaning in those words. When leaving the Banda Oriental in 1877 I had a sore bereavement.

No, not forgotten! Though the wound has closed,
And seldom with thy name I trust my tongue,
My son! so early lost and mourned so long.
The mother's breast where once thy head reposed
Still keeps thy image sacred through long years,
An altar hallowed once with many tears.

During those years in which I visited Entre Rios there were several families who understood Gaelic. I frequently addressed them in their mother tongue, the audience numbering a dozen. These are now dispersed, some going to Corrientes, and others have crossed the bourn from which no traveller returns.

On one of those journeys we had a Highland wedding, the musical instrument the bagpipe. The party rode to Concordia, crossed the Uruguay to Salto, where the ceremony was performed. The bagpipe is heard to the greatest advantage on lochs and

lakes, more so than on land, but its soul-stirring strains have often led and encouraged our countrymen to deeds of daring and prowess, second to none on the page of history.

The managers of a School Board in England were in doubt respecting the creed of a boy whom they thought to be a Jew, but were not quite certain on the subject. So they called the lad before them and asked, "Is your father a Christian?" "No," replied the scholar. "Is he a Jew?" "No." "Is he a Catholic?" "No." "Is he a Protestant?" "No." "Then what is he?" The boy looked at his questioners with astonishment, and replied simply, "He is a lamplighter." Let us all, then, be lamplighters in a dark world. Among the nations that have contributed to the world's enlightenment, few stand higher than Scotland.

And must I leave, dear land, thy bonny braes, thy dales,
Each haunted by its wizard stream o'erhung
With all the varied charms of bush and tree,
And must I leave the friend of youthful years,
And mould my heart anew to take the stamp
Of foreign friendships, in a foreign land,
And learn to love the music of strange tongue.

LACHLAN M'NEILL.

The Rev. Mr. M'Neill still continues his labours at the St. John's and Jeppener churches, but his congregations in both these localities are now very much scattered abroad, as the younger generations strike out and make homes for themselves. Like our other clergymen, he has followed his flock, and has established preaching stations at various points, where he holds service periodically, and sometimes to very small congregations of not more than a dozen hearers. Mr. M'Neill is a man of iron frame in the field, with the "fire of old Rome in the pulpit," and still continues to make long journeys to visit his countrymen around Concordia, one of his interesting fields of labour in bygone days.

His quiet home at St. John's Manse, in the bosom of his family, is ever the green spot in his life's work. For—

Meditation here,
May think down hours to moments,
Here the heart may give a useful lesson to the head,
And learning wiser grow without his books.

COWPER.

CHAPTER XXVIII

BRITISH HOSPITAL AND CEMETERY—THE PLAGUE— ENGLISH DEATH-ROLL

WE had brought our record down to the early fifties, when many settlements of our countrymen had been formed in the southern parts of the Province, and considerable numbers were leaving the city for the "El Dorado" of sheep farming and other hopeful lucrative pursuits in the rural districts. At this time the Rev. Mr. Smith's great Church Extension Scheme had begun to take form, and, as we have seen, it was successfully carried out in succeeding years in the erection of our three flourishing country churches.

Our enterprising city brethren had passed through a long period of material prosperity, and had out of their abundance contributed liberally to the erection and support of our churches, and to the endowment and maintenance of our charitable institutions.

We may here mention the British Hospital and the Protestant Cemetery, for although not exclusively Scottish institutions, they have been largely supported by the Scotch community.

The British Hospital was founded in 1844, mainly through the efforts of the Rev. Barton Lodge, whose oil portrait is seen in the Visitors' Room. At first it was located in Calle Independencia, but these premises were very confined. In 1859 a new building was erected at a cost of £3000 sterling, the British Government contributing one-half. The Committee consists of Her Majesty's Consul, the English and

Scotch chaplains, and some resident subscribers. The number of patients averages nearly 1000 per annum, one half being sailors and distressed British subjects, and the mortality does not exceed 6 per cent. A marble bust has been put up to commemorate the late Surgeon Reid (1870). The Hospital has since been under the efficient care of successive doctors, the present staff being Dr. O'Connor and Dr. Lind Cruickshank.

The first English Protestant cemetery was established in 1821, with permission of the Buenos Aires Government, upon a site close to the Socorro Church, but this being found afterwards too small, Mr. John Harratt and some other residents bought a larger site of four acres, in Calle Victoria (corner of Calle Pasco), in 1832, and Mr. Wm. Downes caused the bodies to be removed thither with becoming reverence. The cemetery is tastefully planted, one part being set aside for Germans, another for Americans, and the rest for the English and Scotch. The finest monument is that of Dr. Dick, near to which are those of General Asboth, U.S. Minister; Dr. Leslie, who succumbed to the cholera epidemic in 1868, and a small tablet to Mr. Balman Taggart, an American, who lost his life in saving some ladies from drowning in the river Lujan.

Three years ago this cemetery was closed, a part of the Chacarita being set aside for a Protestant cemetery.

The following account of the cost of building the British Cemetery is a correct copy of the same, held at the British Consulate.

SUBSCRIBERS TO THE NEW BRITISH CEMETERY, 1834, IN ACCOUNT
CURRENT WITH THE COMMITTEE OF MANAGEMENT

Dr.

To amount paid Manuel Serna for ground as per Agreement	£131	5	0
Wilson, Glover, and Co., building boundary wall, putting up gates, etc.	525	0	0
The above, for extra work on do. as per Agreement	36	10	4
Glover and Smart for building chapel, entrance to grounds, Sexton's house, etc., as per Agreement	433	2	6
For extra work on above as per Agreement	14	11	8

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Dr.

To Mr. Welsh and others for clearing and levelling ground, making paths, putting up posts in front of gate, etc.	£118 2 6
Architect's charges, plans, stamps, etc., for Contracts	60 7 9
	<u>£1318 19 9</u>
Total outlay as above	£1318 19 9
Less amounts from N. Americans and Germans .	320 16 8
	<u>£998 3 1</u>

Cr.

By amount of various subscriptions from British residents	£403 0 6
North American Committee for portion of ground	175 0 0
German Committee, do.	145 16 8
Bill on Right Hon. The Lords Commissioners of H. Majesty's Treasury to account of half share of the expenses to be defrayed by H.M. Government	250 0 0
Bill to be received from Charles Griffiths, Esq., in full for balance of said half share to be defrayed by H.M. Government	249 1 6
Balance still to be raised by British residents .	96 1 1
	<u>£1318 19 9</u>

(Signed) JOHN HARRATT, *Treasurer.*

BUENOS AIRES, 5th May 1834.

That "the poor shall never cease out of the land" has been the experience of all ages, in all nations and in all climes, and Christian communities have always felt it a sacred duty to provide for the wants of their poorer brethren in times of distress. Our Scottish congregations here have, in the most exemplary manner, ever realised this sacred trust, and periodical church-door collections are taken for this purpose and judiciously distributed by our pastors, so that no family has been without the means of subsistence, nor any child without secular education in our day schools and religious training in our Sunday Schools.

It appears from the Head Master's (Mr. Powell) report in 1881, that from 1856 till that date the children

who had attended the school free of charge were orphans, or those of parents who, not being in a position to pay the School fees, had solicited and obtained free admission. These show an average monthly attendance of thirteen pupils during that period.

The number of free scholars admissible is in proportion to the income derived from the following legacies bequeathed specially to assist in educating poor children connected with the Scotch Church.

<i>The Mitchell Legacy.</i> —Being one-fifth of rental of Cafe Amistad, Paseo de Julio, and which at present yields one gold ounce, less proportion of Contribution Directa, and which in 1881 produced . . .		\$5200 m/c
<i>The Dick Legacy.</i> —Being \$100,000 m/c bequeathed by the late Dr. Dick, and deposited in Provincial Bank, and which in 1881 produced . . .		\$3417 m/c
<i>The Brown Legacy.</i> —Being \$20,000 m/c bequeathed by the late Mr. James Brown, in hands of Mr. Robert M'Clymont, and which in 1881 produced . . .		\$1816 m/c

Equals £85 sterling approximately \$10,433 m/c

The Plague

Although there are many still living who can remember something of the yellow fever plague of 1871, we believe, from frequent inquiries made, that the following record¹ will supply many incidents of that terrible time that probably have never reached a large portion of our community.

“The awful plague that is now drawing to a close will make a sad and memorable epoch in the annals of Buenos Aires. It may be questioned whether modern times afford any parallel to its intensity, duration, and terrible effects. Those who have witnessed it in all its horrors are forcibly reminded of the plague of London in 1665. Those who merely read descriptions such as we subjoin herewith can only form a faint idea of the dreadful drama in which we

¹ Extracted from the Buenos Aires *Standard* of 30th April 1871. Compiled by Rev. T. E. Ash, B.A., Chaplain of British Legation, Buenos Aires.

have been both actors and spectators for some months past. Verily there is nothing more appalling than pestilence, nothing that shows more forcibly the frail tenure of human life, and nothing which brings out in such bold relief the noblest feelings of the better class of men, and the hard-heartedness and selfishness of others. Every country, at one time or other, seems destined to pass through an ordeal of this kind. Barely two years ago an epidemic fever desolated Peru, causing more havoc than the previous earthquake. The island of Mauritius a little time before had been almost depopulated. In 1857 the city of Montevideo suffered a visitation of yellow fever unprecedented in South America in its ravages. But all these were unequal to the plague of New Orleans in 1850, when the living could not bury the dead, and rafts were made for the piles of corpses, and then let go adrift down the Mississippi.

In the close of last year a similar epidemic broke out at Barcelona, the dreadful details of which are fresh in the memory of our readers. Until recently it was customary to regard Buenos Aires as exempt from all manner of epidemics; and so far as the natural climate, air, and soil of the country are concerned, it is unquestionably the healthiest place in the world. Nevertheless, the Spanish settlers have always been so regardless of sanitary considerations that the city has at times become a pest-house. So far back as 1723 we are informed by historians of a fearful plague which caused such havoc that large pits were made outside the town, and the corpses dragged thither, tied to horses' tails, for interment. In our own time the yellow fever of 1858 carried off 600 people, the cholera of 1867-68 over 5000, and since then every summer has brought us a menace of one or other epidemic. At the commencement of the present year our population was a little over 180,000 souls; of these about two-thirds fled during the epidemic, more than 20,000 others perished, and at one period, while there hardly remained 40,000 people in town, the number of sick exceeded 7000, and the mortality ranged from 400 to 600 per day—more than 1 per cent of the inhabitants.

To describe the plague as we have seen it, in all its various phases, we shall divide the subject into ten chapters.

First.—Origin and Causes

Some Paraguayan prisoners of war, who returned to Paraguay last year, on landing at Asuncion were found to be suffering from yellow fever, and many cases proved fatal. The foul state of that city, and exhausted condition of the Paraguayans after the sufferings of the war, were peculiarly favourable for any epidemic, and speedily a fever broke out, which the physicians declared to be bilious ectheroid. Hundreds of persons perished, thousands fled to the country districts, but the disease did not prove of the malignant character it afterwards assumed in other places. The English doctors were very successful in their treatment—chiefly mustard baths, doses of quinine, etc. The infection next spread to Corrientes, and here it made fearful ravages, most of the physicians and apothecaries being among the victims, besides one-fourth of the inhabitants. The hot season had already set in, and although the epidemic was within forty-eight hours of our city, no efforts had been made to guard against it. A nominal quarantine was decreed, similar to that of 1870. A passenger in confinement at the lazaretto of Ensenada borrowed a horse, rode into town, took to his bed, and recovered, but his family died; then the people next door, and so it spread, till it involved the whole parish of San Telmo, the dirtiest and most populous in the city.

At the same time a vessel with immigrants from Genoa, which had touched at Barcelona, had become infected there. The captain threw overboard fourteen passengers who had died of the fever, but on entering our port he presented only his papers from Genoa, and landed his passengers, many of whom were doubtless infected. Moreover, be it remembered that the seeds of yellow fever had been lurking in our city since 1870, when 100 persons perished about the Roma Hotel.

The most powerful causes, however, for the development of the plague were to be found in the abominable filth of the city and its surroundings. The smell of the Riachuelo in December had been so horribly nauseous that in various parts of the town ladies and people of weak constitutions were seized with vomiting when the wind blew from the south. Even the streets, newly paved in the outlets, gave forth a dreadful stench after every shower of rain, for they had all been laid down with 'Vasura,' or stuff from the scavengers' carts. In fact, the whole city steamed like a dunghill whenever a hot sun came after a fall of rain.

That the recent summer has been the hottest for many years is evidenced, among other things, by the number of mad dogs in December and January, a nuisance previously unknown. An unusually hot sun was playing for some months on a soil now in fermentation, for the water supply had caused a much increased consumption of water in the town; and as it was prohibited to throw water in the streets, and there being no drainage, the people were obliged to turn it into old wells, with which the various parts of the city are so honey-combed that as many as fifteen or sixteen are found when a site is being cleared for a house. Nay, it sometimes happens that a lady falls through her parlour floor, and finds an old well unfilled under the carpet. While the city was fermenting and steaming, the water of the River Plate was so poisoned by the liquid from the Riachuelo that the dead fish covered the roadstead and river as high as Palermo; yet this same water was what the citizens of Buenos Aires had to drink.

Meantime, so noxious and deadly were the vapours that rose from the ground, that whenever it was opened nausea and sickness followed. In Paseo de Julio the foreman of Mr. Wheelwright, in driving down posts for the new central terminus, was taken ill a few days after his arrival and the works were suspended. In the Plaza Once de Setiembre some men were engaged to make a well, and after digging through several layers of 'Vasura' for a foundation, were taken ill and sent to hospital. The air was foul and

sickening; the water was corrupted; the earth was reeking with abomination.

The plague came, and found the place ripe for destruction.

We pass over the next 'Five Chapters' of minute details, and proceed to Chapter Seven, with the heading

Harvest of Death.

More than 22,000 people had been interred in the South Cemetery within the past three months when the gates were closed, and the grave-diggers marched away in procession to their new scene of operations at the Chacarita.

The aspect of the city by night was even more awe-inspiring than by day. The silence was rarely broken but by the hollow sound of the vehicles taking off the dead, or the tinkling of a little bell, as the Blessed Sacrament was conveyed to the dying. Fires might be seen here and there—the furniture, etc., of infected houses that the police burned in the streets and courtyards. Watering carts made the rounds scattering disinfectants, such as coal-tar; but the plague seemed to mock such remedies, for Death was busy in every house where any inhabitants yet remained. The panic had unhappily communicated itself to all classes, and it was said more than half of the physicians had fled. Those who remained were overburdened with work; a dozen of these brave men were destined to succumb to their spirit of devotion. The few English doctors stood their ground manfully, and were at one time or other stricken down on the bed of sickness, but fortunately recovered. And here we must also pass a high eulogium on the Irish Nuns, the French Sisters of Charity, and the clergy of the English, Irish, Scotch, and American congregations. Nothing could exceed their heroism and philanthropy. Our narrow limits would not suffice to recite even a portion of their labours, or enumerate the wonderful tales, sadder and stranger than any romance of fiction, that are in the mouths of all; suffice it to say that they fulfilled their duty in a manner worthy of their sacred office.

At the eleventh hour the authorities set about making a clearance of the 'Conventillas,' and this was not effected without some scenes of riot. Thousands of people of the lowest classes were packed into railway waggons, and sent out to San Martin, four leagues from town, where 100 wooden huts had been constructed for the purpose. The Western Railway also set apart some hundreds of goods waggons, which were formed into encampments near the stations of Moron, Merlo, and Moreno. The Southern Railway had already set the example. At San Martin fifteen deaths occurred immediately, and the people, coming short of supplies, began to desert the huts, and make their way back to the city.

Numerous robberies now occurred throughout the town; the police force was so reduced that, even impressing the firemen and serenos, they were unable to protect the numerous deserted houses where valuable furniture had been left, in many cases the hall door lying open. Mr. O'Gorman, however, did his best, locking up many of the houses and sending the police, armed with carbines, on patrol night and day. Daring robberies were committed at noon-day in this manner: Furniture vans came up to the house and carted off the furniture as if it were going out to the camp. In one case they had the audacity to call on the person next door and borrow \$1000 to pay the cartmen, as Señor Gomez (the owner), who was at Moron, had forgotten to give him the money. Another case was that of a gentleman who happened to come into town and found two waggons before his door filled with his furniture. Going inside, he found two porters lying wounded in the courtyard, and others fighting, for the burglars had got drunk and were beating each other with the bottles. The railways at this time carried thousands of passengers daily, and long trains of luggage, furniture, and lumber for building shanties, yet no serious accident occurred in the transit.

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The first English Protestant cemetery was established in 1821, with permission of the Buenos Aires Government, upon a site close to the Socorro Church, but this being found afterwards too small, Mr. John Harratt and some other residents bought a larger site of four acres, in Calle Victoria (corner of Calle Pasco), in 1832, and Mr. Wm. Downes caused the bodies to be removed thither with becoming reverence. The cemetery is tastefully planted, one part being set aside for Germans, another for Americans, and the rest for the English and Scotch. The finest monument is that of Dr. Dick, near to which are those of General Asboth, U.S. Minister; Dr. Leslie, who succumbed to the cholera epidemic in 1868, and a small model of Mr. Helman Taggart, an American, who lost his life in rescuing ladies from drowning in the river Lujan.

Three years ago this cemetery was made a part of the Chacarita being set aside for a Protestant cemetery.

The following account of the cemetery is from the British Cemetery is a correction of the account given by the British Consulate.

STANDARD TO THE

(CURRENT 2)

To

Wm.

The

Consulate

For

the River Plate, and their Churches 349

Dr.

To Mr. Welsh and others for clearing and levelling ground, making paths, putting up posts in front of gate, etc.	£118 2 6
Architect's charges, plans, stamps, etc., for Contracts	60 7 9
	<u>£1318 19 9</u>
Total outlay as above	£1318 19 9
Less amounts from N. Americans and Germans .	320 16 8
	<u>£998 3 1</u>

Cr.

By amount of various subscriptions from British residents	£403 0 6
North American Committee for portion of ground	175 0 0
German Committee, do.	145 16 8
Bill on Right Hon. The Lords Commissioners of H. Majesty's Treasury to account of half share of the expenses to be defrayed by H.M. Government	250 0 0
Bill to be received from Charles Griffiths, Esq., in full for balance of said half share to be defrayed by H.M. Government	249 1 6
Balance still to be raised by British residents .	96 1 1
	<u>£1318 19 9</u>

(Signed) JOHN HARBATT, *Treasurer.*

BUENOS AIRES, 5th May 1834.

That "the poor shall never cease out of the land" has been the experience of all ages, in all nations and in all times, and Christian communities have always felt it a sacred duty to provide for the wants of their poorer brethren in times of distress. Our Scottish congregations here have, in the most exemplary manner, ever realised this sacred trust, and periodical church-door collections are taken for the purpose and judiciously distributed by our pastors, so that no family has been without the means of subsistence, nor any child without secular education in our day schools or religious training in our Sunday Schools.

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SUBSCRIBERS TO THE NEW BRITISH CEMETERY, 1834, IN ACCOUNT
CURRENT WITH THE COMMITTEE OF MANAGEMENT

Dr.

To amount paid Manuel Serna for ground as per Agreement	£131	5	0
Wilson, Glover, and Co., building boundary wall, putting up gates, etc.	525	0	0
The above, for extra work on do. as per Agreement	36	10	4
Glover and Smart for building chapel, entrance to grounds, Sexton's house, etc., as per Agreement	433	2	6
For extra work on above as per Agreement	14	11	8

the River Plate, and their Churches 349

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On the 12th of March the fever broke out in the wards of the British Hospital, and scarcely any house in the south end of the city was free from the disease. The city was plunged into mourning. On Sunday, 18th, before 7 o'clock A.M. eight deaths occurred among the English, and five more before 3 P.M. This was almost the worst time with our community. I supped that night with the late L. F. Lafone, Esq., who, not an alarmist, and one fully acquainted with the customs of the country, expressed his surprise at the low returns of 13,400, published by the Spanish papers. Yet those returns are, as a rule, higher than those supplied by the Municipality.

The sickness, even now, was so severe that the Rev. F. N. Lett made 203 visits in twenty-four hours, whilst all the nurses were engaged day and night. On the 26th Dr. Perez was buried, on a day that witnessed not less than 400 funerals. After this the visitors to the cemetery reported the coffins as too many to count. On 3rd April the plague began, and during the next nine days 3985 died, according to the return, out of a population of about 70,000. At this time it was very difficult to obtain doctors and nurses, whilst the last rites of religion were in many instances unavoidably left unperformed. Ninety-four English-speaking persons died between the 4th and 19th. On the 11th the Board of Health desired all who were able, to leave the city, 500 deaths having occurred on that day.

On the 1st May there were less than 200 deaths, and on the 2nd less than 150. From this day we may date the decided decline of the epidemic. The population began to return to the city in considerable numbers. Fears were freely expressed that too precipitate a return would occasion a fresh outburst of the pestilence; these anticipations, however, were not realised.

On the 19th the Comision Popular, having fulfilled its noble and heroic task of charity, resigned its well-administered authority into the hands of the public, for whom it had worked so well, having disbursed \$3,629,354 in the relief of the sick and suffering.

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The origin and accelerating causes of the plague have been so often and satisfactorily explained by the *Standard* and other papers, that nothing more need be advanced; indeed it will be found a difficult task to throw more light on the subject than that which has already been produced by the press. It will be a bold spirit, indeed, that pretends to an accurate table of deaths resulting from yellow fever in the city of Buenos Aires during the months of January, February, March, April, and May 1871. Yet perhaps I may be permitted to offer you the following figures as being the lowest I can conscientiously state, viz. :—

Interred in South Cemetery to 14th April	18,700
Chacarita to 25th May	4,000
Total	22,700

To this total must be added the lists from the camp and suburban villages. I feel sure, therefore, that I shall not be conspicuous for either credulity or rashness when I give a total of 23,000 as not being above, perhaps below, the late loss of life from the fever.

The list of poor patients attended by Dr. Greenfield on behalf of the British Legation between 24th March and 15th May was 102, of which 80 were cured and 22 died. Considering the relative ages of the population, the greatest mortality has been amongst those who had passed the prime of life. This mortality has been greatest amongst the males, especially between the ages of twenty-nine and fifty-nine. Under these circumstances it is not surprising that I can only ascertain the names of 221 of our deceased countrymen. I have yet to draw your attention to 86 widows and orphans.

In noticing the treatment received at the hands of various officials I cannot speak too highly. At the cemeteries and the Lazaretto the utmost courtesy was always shown to those who had any business to transact. The management of the cemeteries was, under the circumstances, highly creditable to the administrators, Messrs. Munilla and Costa; whilst the speedy construction of the

railroad to the Chacarita, and the adaptability of that cemetery for the purpose proposed, together with the mode of transit, call for a meed of praise not often bestowed by an exacting public.

I must not omit to thank the Irish Hospital for the admission and care of some English females attacked by the fever. The sincere and constant gratitude of the British community has been justly earned by Drs. Alston, Ayer, Conyngham, Greenfield, Lausen, M'Donald, Nelson, and Newkirk.

The best thanks are due for their generous and self-denying efforts to F. Parish, Esq.; H.B.M. Consul; H. A. Green, Esq.; F. Getting, Esq.; F. W. Moore, Esq.; P. Hazon, Esq.; W. D. Junor, Esq., and Mr. J. Anderson, all of whom, from their position, were enabled to render timely aid to their suffering fellow-countrymen. Also to the Editors of the *Standard* for their indefatigable readiness to assist the British community during this time, as on all other occasions.

Hoping that life and health may long be granted you, I beg to subscribe myself, yours very sincerely.

T. E. ASH, B.A.,
St. John's Coll. Cam.

Extract from the reply of H. G. MacDonell, Esq., to the above:—

In returning you my sincere thanks for the very able and detailed narrative with which you have furnished me of the melancholy events so recently devastating this city, I need only add that I shall transmit to H.M.'s Government a copy of your letter, in which these events are embodied, and which is in itself so complete as to render unnecessary any additional comment on my part.

THE ENGLISH DEATH ROLL

Aylott, Charles, 35, England.
Allen, J. W., 35.
Allinson, W., and wife.
Armstrong, James, 40.
Atkinson, Wm., 70.

Baine, John, 32, U. States.
Blake, Mary E., 22.
Brown, George, 36.
Bryce, Ann, 30.
Brill, Charles, 29.

- Butterfield, —, 60.
Berry, Wm., 30, Dublin.
Berry, John, 31.
Berrian, Stephen, 52.
Bell, James, 19.
Brown, David, 36.
Butler, John, 67.
Butler, Alice, 17.
Bettison, Jane, 75.
Braving, W., Portsmouth.
Cook, Mark, 22, London.
Casey, J., 35.
Cashman, W., 30.
Cumming, John, 65.
Cowan, Janet, 65.
Claypole, Wm., 36.
Campbell, Agnes, 74.
Charles, Stuart B., 28.
Crazier, Thomas.
Cameron, W., 24.
Cook, Wm., 46.
Cook, Margaret A., 9.
Campbell, Ellen, 25.
Cribbes, James, 41.
Critchley, Grace, 67.
Croome, Hiram, 66, Waterford.
Campbell, Mary Anne, 28.
Carniegan, Mrs., 35, Liverpool.
Dalton, Rose, Westmeath.
Duffy, John, 85, King's County.
Dominick, Mrs., U. States.
Davis, Captain, 45.
Dunican, Mary, 20, Westmeath.
Daws, W., 53, London.
Day, Henry G., 40, London.
Douglas, A. F., 17.
Driver, Mrs.
Dodds, Catherine, 32, Berwickshire.
Dovis, Mary Ann, 28.
Donelly, —.
Dogherty, Rose, 28, Longford.
Foster, W., 25.
Fahey, Rev. A., 67, Galway.
Fowler, —.
Foster, B., 74.
George, Jacob.
Gordon, John, 22.
Godfrey, Mary, 24.
Grey, Anne, 36.
Gallagher, W., and wife.
Gibson, John, 30.
Godsall, Richard, 39.
Hill, James S., 28.
Hansworth, J. P.
Hunter, Robert, 32.
Herring, Thomas, Darlington.
Holmes, Elizabeth A., 17.
Heeby, W., 26.
Harris, Henry, 26.
Hill, J. Hogg, 48, London.
Humphries, Samuel.
Hazell, Samuel, 36.
Hargreaves, Fred., 70.
Harper, J., 51.
Herbert, T., 42.
Junor, Hannah, 29.
James, Mrs., 58.
Judge, Mary, 26, Westmeath.
James, Charles, 68.
Kenedy, F., 48.
King, G.
Lawler, Peter, 24, Wexford.
Lee, Dorothy, 48, Newcastle.
Lafone, Samuel F., 68.
Levy, John D., 60.
Lawry, John G., 65.
Langford, Charles.
Linnay, James.
Macreary, Margaret, 56.
Mulvany, Mrs., 35.
Macken, Thomas, 34, Dublin.
Milne, Henry, 46.
Mullady, Patrick.
Murray, Mrs., 55, Wigtownshire.
Morris, Timothy H., 28.
Murning, Mrs., and daughter.
Mar, Edward M.
M'Lean, Margaret.
Munroe, C.
Moore, Richard, 29.
M'Kiddie, W., 29.
M'Lean, Mrs. S., 74, Inverness.
M'Lean, Margaret, 44.
Nicholson, H. R., 53, Armagh.
Nelson, —, 28.
Nichols, Ann L., 45, London.
Orford, Mrs., 55.
Prescott, Henry, 40.

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Palmer, J., 45.	Tidblom, George, 49.
Perry, —, 28.	Tidblom, Charles, 45.
Plymouth, W., 30.	Tait, J.
Ryan, M. G., 30, Limerick.	Trellia, Mrs., London.
Roberts, P., 30.	Toplin, S., 26.
Reincke, Leonora J., 20.	Thompson, J., 32, Edinburgh.
Ramsay, Gilbert, 62, Ayrshire.	Tweedie, Anne, 20, Norfolk.
Ryan, Mrs. George.	Tweedie, W., 18.
Stanfield, James, 45, London.	Turner, Thomas, 22.
Stanfield, Mrs.	White, Mrs. Mary, 24.
Smith, Mrs., Westmeath.	Woodley, Anne M., 79, London.
Southron, Mrs., 46, Newcastle.	Winton, Isabella M., 55.
Southron, James M., 14.	Wallace, Patrick.
Simpson, John, 28.	Wood, Miss.
Spratt, G., Wigtownshire.	Winton, Miss, 23.
Shaughnessy, and wife.	Wilson, James, 20.
Shanks, Miss R., 20.	Wilson, Andrew, 29.
Scolbin, W., 45.	Warden, John, 35.
Siggins, N., 30.	White, Lizzie, 10.
Schmidt, Mrs.	Woodley, Charles, 18.
Smith, W.	Walker, George, 30.
Stewart, James, 30.	Walsh, J.
Shanty, R., 20, Glasgow.	Woodcock, F., 30.
Sanders, Mrs. H.	Wilkinson, W., Birmingham.
Tomey, Mr., 32.	Young, Margaret, 60.
Tidblom, Mrs., 76, London.	

They have gone from us to their rest, and a wave of bereavement and sorrow has passed over many homes. But "we sorrow not as those that have no hope." Many of these names recall to us the loves, the hopes and fears, the joys and sorrows of our earlier years, enduring still while memory lasts.

That heart methinks

Were of strange mould, which kept no cherished print
Of earlier, happier times, when life was fresh,
And love and innocence made holiday :
Or, that own'd no transient sadness, when a dream,
A glimpse, of fancy touched past joys.

The following extract from the *Standard* gives an account of an interesting sequel to the plague :—

"Great minds, like heaven, are pleased in doing good."

Presentation to the Rev. James Smith, the esteemed pastor of the Scotch Church in Buenos Aires, in recognition of his faithful

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services during the past twenty-three years, highly appreciated by his own congregation, and admired by all the other foreign residents. He was indefatigable during the yellow fever in 1871, and in testimony of his labours a sum of 200 guineas was collected and sent to England to purchase a service of plate, which was presented to him in February 1872, along with a gratifying address, signed by H.M. Chargé d'Affaires and the British Consul, and by 150 of the principal residents. The testimonial committee consisted of Messrs. Drysdale, R. M'Clymont, F. M. Moore, Methven, and Getting. The service of plate, weighing 300 ounces, was manufactured by the Goldsmiths' Alliance Co., London, in the style of Louis XIV., and was enclosed in a case of Spanish mahogany, bearing this inscription :—

Presented by the British community of Buenos Aires to the Rev. James Smith, Pastor of St. Andrew's Scotch Presbyterian Church in that city, as a token of affectionate esteem, which his long term of usefulness and benevolence has awakened among all classes, and more especially as a proof, however slight, of the high appreciation with which his noble and unselfish conduct during the yellow fever epidemic of 1871 is regarded by his countrymen throughout the Argentine Republic.

The truly generous is the truly wise ;
And he who loves not others lives unblest.

CHAPTER XXIX

REPEAL OF THE CONSULAR ACT

Copy of Circular

FOREIGN OFFICE, 31st July 1873.

SIR—You were informed in the circular despatch from this Office of the 2nd instant that the whole subject of the grants to British church establishments under the Act of 1825 (6 Geo. iv., cap. 87) was under consideration by Her Majesty's Government.

Such an inquiry was instituted by the Earl of Clarendon in 1869, when he declared the determination of Her Majesty's Government to keep the expenditure within the narrowest limits.

It resulted in the withdrawal of the grants from all the church establishments in China, to which the inquiry was then confined.

Her Majesty's Government have for some time past been engaged in a close scrutiny of all the items in the consular estimates, with the view of carrying out the recommendations of the Committee of the House of Commons, which reported on the consular service last year, and of making reductions in any expenditure not of a strictly necessary character as may enable them to meet the first requirements of the service without adding to the burthens of the Public Exchequer.

Among those items the charge of £9000 a year for grants to churches and chapels, which forms a large percentage of the estimates, could not fail to engage the attention, and they have accordingly continued the inquiry commenced by the Earl of Clarendon, and completed it by a detailed examination of the reports and accounts of all the church establishments among which the sum is distributed.

As you may be aware, the Board of Treasury do not sanction

grants to any new church establishment at consular ports, and the grants have consequently become confined to certain particular places ; while at other places, often within the same country, and under similar conditions as to British residents and trade, British churches and chapels are found to be erected and maintained without any such assistance.

The Act of 1825 empowers the Secretary of State to make annual grants in aid of the maintenance and support of chaplains, or for and towards the expenses incident to the due celebration of divine service according to the rites and ceremonies of the Church of England, or of the Church of Scotland, at foreign ports and places to which Her Majesty's subjects may resort, and at which they may reside in considerable numbers for the purposes of trade or otherwise.

Since the Act of 1825 was passed the influence of steam communication, the prevalence of travel, and the constantly increasing prosperity of commerce have so completely altered the circumstances under which British subjects resort to and reside in foreign countries, that it must be exceedingly doubtful whether there can be any place at which they reside in considerable numbers where the British community are not fully able to provide for the celebration of religious services according to English rites if they heartily desire to do so.

It certainly cannot be incumbent upon Her Majesty's Government to subsidise churches where the British residents are indifferent and the congregation scanty ; nor, as the Earl of Clarendon stated in a despatch to Her Majesty's Consul at Canton in 1869, "when the church establishment at a great commercial port has been set on foot, and can be maintained with little exertion on the part of the resident merchants, is it right that the British public should continue to be burdened with an annual charge for its support."

The examination of the reports and accounts of the church establishments has shown Her Majesty's Government that on these principles the annual grants can no longer be justified to Parliament as necessary expenditure.

They have at the same time been glad to find that owing in a great measure to the co-operation between Her Majesty's Consuls and the Church Committees, the church establishments are generally in prosperous circumstances. When it is otherwise, it would seem to be because the British residents are not in the considerable numbers required by the Act.

At the same time Her Majesty's Government must remark that, as a rule, the subscriptions are individually low, and by no

means in proportion to the subscriptions and donations habitually raised among the English public for religious and charitable objects. They believe, however, that this is to be ascribed to the operation of the Act, the subscriptions often, in the shape of pew rents, being naturally regulated so as not to exceed the sum which, being supplemented by an equivalent grant from Her Majesty's Government, will be sufficient to pay the salary of the Chaplain and defray the incidental expenses. Moreover, the Act, by making the grant depend upon the subscriptions received within the year, and only taking into account those received from British subjects who have actually resided at, or resorted to, the place within the year, has tended to check permanent endowments and led the Committees to look entirely to current subscriptions for support.

The restrictions of the Act being removed, the British residents, on the one hand, would have the entire control of the funds; and, on the other, would have much greater inducements than at present to administer them carefully, especially in regard to the incidental expenses, which are now frequently excessive in comparison with the incomes of the establishments.

At all events the time has now arrived when the British residents, and others who benefit by it, must cease to depend on grants from the Public Exchequer in aid of the church establishments connected with your Consulate, and increased subscriptions, donations, endowments, collections at the church (now often neglected), and other means by which British churches are maintained elsewhere in foreign countries must be looked to for its support.

Her Majesty's Government do not doubt that if the maintenance of church establishments is really required, and is earnestly desired, it can readily be accomplished.

In the revision of the Consular Act of 1825, which is contemplated in pursuance of the report of the House of Commons Committee, the clauses empowering the Secretary of State to sanction grants to British churches may be omitted; but as Her Majesty's Government are aware that some time must elapse before arrangements can be completed for rendering the church establishments self-supporting, they have determined to make the withdrawal of the grants gradual.

With this view they have already authorised you to issue the grant for the past year, on the account last furnished, and charges for repairs, amounting in many cases to large sums, have also been allowed, although held not to be within the terms of the Act.

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A grant at the usual rate will also be given for the present year. The grant for the year 1874 will only be at half the usual rate, and in 1875 the grant will cease altogether.—I am, Sir, your most obedient, humble servant, for Earl Granville,
(Signed) TENTERDEN.

Ronald Bridgett, Esq.,
Her Majesty's Consul, Buenos Aires.

The Decree had gone forth. Let it be done and the inevitable accepted, as the following correspondence will show.

Copy of Letter from Her Majesty's Government awarding a Life Pension to the Rev. James Smith

FOREIGN OFFICE, 10th November 1874.

SIR—I am directed by the Earl of Derby to acquaint you that the Lords of the Treasury have informed his Lordship that they have been pleased to award you compensation allowance of two hundred and thirty-one pounds and ninepence per annum, which the Paymaster-General has been instructed to pay from the 1st January 1875, inclusive.—I am, Sir, your most obedient, humble servant,

(Signed) ROBERT BOURKE.

The Rev. James Smith,
Buenos Aires.

To the Committee of the Presbyterian Church Establishment

BUENOS AIRES, 12th January 1875.

GENTLEMEN—I am directed by the Earl of Derby to inform you that upon the withdrawal of the contribution of Her Majesty's Government from the consular church establishments in Buenos Aires it will resign any lien which it may have over the church property.

I am further instructed to use my good offices when required to assist, without involving Her Majesty's Government in any liability or responsibility, to secure the devotion of the property to the uses for which it was intended, and its being held in trust for the benefit of the British community here.—I have the honour to be, Gentlemen, your obedient servant,

(Signed) H. AUGUSTUS COWPER, *Consul*.

To the Committee of the Presbyterian
Church Establishment, Buenos Aires.

*Copy of Letter to H.M.'s Consul in answer to his Circular of
12th January 1875*

SIR—I am directed to acknowledge receipt of your communication to the Committee under date 12th inst., advising them that in future H.M.'s Government will resign any lien it may have over the church.

They also instruct me to thank you for your kind offer of assistance when such might be required, and at the same time to explain to you that the church is private property, in virtue of title-deeds extended by, and lodged in the register of Dr. José Victoriano Cabral, Notary Public, in due legal form, the property having been transferred, under date 16th June 1835, by the former owner, Don Martin de Bergara, in favour of the "Junta Presbyteriana del Templo de San Andrés." A certified copy of these title-deeds is in the hands of the Trustees of the church, and is at your service at any time, as from these deeds you will see that Her Majesty's Government has no lien on the property whatever.

I am also authorised by the Trustees and members of the Scotch Presbyterian establishment to request of you that you will kindly tender to H.M.'s Government on their behalf their sincere and hearty thanks for the liberal manner in which Her Majesty's Government has hitherto acted towards them for a period of thirty-six years, as also their grateful appreciation of the consideration it has shown in awarding a pension of £231 : 0 : 9 to the worthy chaplain of the church, the Rev. James Smith, who has discharged the duties of his office with such unfailing faithfulness, diligence, and attention to all that required his assistance for a period of twenty-four years as has endeared his name, not only to every member of his congregation, but also to others of other denominations beyond his own flock, and the Trustees cannot speak too highly of his self-sacrifice and disinterested care of those who stood so much in need of it during the period of pestilence this city has undergone during the past few years.

In the name of the Trustees and members of the Presbyterian Church establishment, I have the honour to be, Sir, your most obedient servant,

(Signed) ANTHONY MILROY, *Secretary.*

H. Augustus Cowper, Esq.,
H.B.M. Consul, Buenos Aires.

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Away then—work with boldness and with speed,
Wise men ne'er sit and wail their loss,
But cheerly seek how to redress their harm.

SHAKESPEARE.

In the spirit of our immortal bard a meeting of the Trustees and Kirk-Session, as representative of the congregation, was speedily convened for the purpose of taking into consideration the course to be adopted for filling up the deficiency in the stipend of the Chaplain, the Rev. James Smith, formerly attached to Her Majesty's Legation, in view of the retirement of the Government grant for the partial support of the said church in this city.

A scheme had been drawn up by which the amount of £800 sterling formerly paid to the Chaplain per annum, might be maintained, including a pension of £231 : 0 : 9 sterling allowed to the Rev. James Smith during his lifetime through the liberality of the British Government.

The following is the statement read for the information of the meeting.

Church accounts for 1869-74, inclusive; average for six years: Collections, \$2287; incidental expenses, \$481.

Former Rates

167 sittings at \$10	\$1670
74 „ „ 5	370
34 „ „ 4	136
74 „ „ 3	111
	\$2287

Proposed Rates

167 sittings at \$15	\$2505
76 „ „ 6	456
34 „ „ 5	170
37 „ „ 4	148
	\$3279
Deduct for incidental expenses	481
	\$2798

Balance, \$2798 at 49d.	£568 19 3
Rev. Mr. Smith's annuity from H.M.'s Government	231 0 9
	£800 0 0

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AMOUNTS SUBSCRIBED TOWARDS DEFRAYING THE EXPENSES OF THE PASTORATE OF THE SCOTCH CHURCH FOR 1875

	\$m/c		\$m/c
David Methven	96	A. Powell	12
P. Dorman	16	J. M'Crindle	6
Mrs. Laforge	70	H. Thompson	12
R. Inglis Runciman	80	A. Craig	5
Alex. M'Kechnie	32	James Weston	12
Miss M'Kinlay	16	W. Riley	12
Mrs. Brown	32	James Craig	5
Milligan and Williamson	80	F. Leys	12
Wm. Beadle	48	Mrs. Harper	5
Miss Speed	30	Mrs. Dougal	11
Gibson Bros. . . .	50	F. W. Perry	6
George Ryan	60	J. Ferguson	32
Dr. Alston	10	Adam Pearson	10
John Shaw	80	George Grant	6
Mrs. M'Lean	64	S. Kay	5
Mr. Becham	80	W. Miller	11
John Drysdale	80	Andrew Crowther	6
George Bell and Sons	80	Edward Shepherd	12
John Drysdale	48	Miss Livingstone	30
Wm. Anderson	32	Samuel Lea	12
Miss Black	80	R. Henderson	18
Mrs. M'Clymont	80	H. D. Robinson	11
Best Bros. . . .	80	Mrs. W. Corrales	6
John Shaw, junior	80	D. Bruce	24
Gifford Bros. . . .	48	W. Mackintosh	11
John Fraser	48	J. Graham	18
Robert M'Clymont	80	Mrs. M'Dougal	6
Wm. Wilson	80	Mrs. White	10
Parlane, Graham, and Co. . . .	80	Mrs. J. Corrales	18
Joseph Drysdale	80	John Grant	15
Mrs. Koch	32	Alex. Winton	25
Robert Muir	32	R. Clark	80
E. Powell	16	Mrs. Haggart	5
Kerr and Milroy	80	Mrs. M'Kiddie	5
Barclay, Campbell, and Co. . . .	80	W. Bonthorn	5
F. Crowther	32	J. Gregg	5
James Shaw	16	J. Boyd	10
Luis Burrel	8	W. Icely	5
Thomas Holmes	32	John Marshall	20
John Davidson	30	A. Watson	5
Mrs. Mayrick	18	Mrs. Borres	4
J. Mohr Bell	32	David Waddel	10
Alex. Auchterlonie	48	John M'Leay	10
James Lawrie	30	Mrs. Cook	10
John Hardy	12	Getting and Co. . . .	25

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	\$m/o		\$m/c
H. Carpenter	12	Mrs. M'Dougall	8
George Manson	8	W. Wilson	8
J. Calderwood	8	Mrs. Crosbie	16
W. C. Roberts	8	Mrs. Milne	20
James Allen	8	Miss Smith	32
Alex. Cook	4	Mrs. Riddle	54
Mrs. Irvine	4	Joseph Drysdale	50
Watson and M'Callum	8	Mrs. Dougall	6
J. Bingham	14	Marriage Fees	253
Adam Cowes	8		
Geo. Brown	4		<u>\$3385</u>

(Signed) AUGUSTUS POWELL, *Collector.*

BUENOS AIRES, 31st December 1875.

THE ACCOUNT OF THE TREASURER AND TRUSTEES OF THE SCOTCH PRESBYTERIAN CHURCH ESTABLISHMENT AT BUENOS AIRES FOR THE YEAR 1875

Dr.

To amount of subscriptions received per account, the average rate of exchange during the year being 49½d.	\$3385·00	£698 3 1
To amount contributed by Her Majesty's Government	1120·18	231 0 9
	<u>\$4505·18</u>	<u>£929 3 10</u>

Cr.

By stipend of the Rev. James Smith for the year 1875	\$3905·18	£805 8 10
By amount of incidental expenses	600·00	122 15 0
	<u>\$4505·18</u>	<u>£929 3 10</u>

(Signed) JOHN DRYSDALE, *Treasurer.*

ROBT. M'CLYMONT } *Trustees.*
DAVID METHVEN }

BUENOS AIRES, 31st December 1875.

ANNUAL STIPENDS RECEIVED BY THE REV. MR. SMITH DURING HIS THIRTY-TWO YEARS' INCUMBENCY

(These payments include the amounts supplemented by Her Majesty's Government, as per Consular Grant expiring in 1874.)

Year.	Amount.	Exchange.
1850	£426 0 0	\$m/c3 1-2d.
1851	625 10 2	3 4-13
1852	500 0 0	2 7-8
1853	540 0 0	2 9-16
1854	528 0 0	2 1-2
1855	603 0 0	2 1-4

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Year.	Amount.			Exchange.
	£	s	d	\$m/c2
1856	762	4	2	2 1-2
1857	745	0	0	2 3-16
1858	610	15	0	2 5-16
1859	602	15	5	2 1-3
1860	482	13	0	2
1861	628	17	4	2
1862	643	8	4	1 7-8
1863	654	16	10	1 3-4
1864	624	0	0	49 1-2
1865	771	7	6	50 1-4
1866	787	9	2	49
1867	776	8	11	49 1-4
1868	790	1	0	49 1-4
1869	786	7	2	49 1-3
1870	800	0	0	50 3-10
1871	800	0	0	49 7-18
1872	796	15	0	49 1-8
1873	800	0	0	49 1-4
1874	570	15	9	49 1-2
1875	805	8	10	49 1-2
1876	762	2	6	49 1-2
1877	765	7	6	49
1878	528	0	0	49
1879	509	0	0	49
1880	512	17	0	49 1-4
1881	575	0	0	

Average stipend per annum, £660 sterling.

The Rev. Mr. Brown's annual stipends under the Consular Grant from 1838 to 1849 have already been tabulated in a previous paper, showing an average of £425 sterling per annum

CHAPTER XXX

SUNDAY SCHOOL WORK—PAST AND PRESENT

MOST of our Sunday School teachers and scholars have heard of "Robert Raikes, the Father of Sunday Schools," as he has been called. He was born in Gloucester, within the shadow of its great Cathedral, on the 14th September 1735. His father was a printer, and conductor of *Gloucester Journal*, who, after giving his son a liberal education, brought him up to his own business, in which, after a time, he succeeded his father, and by care and diligence rendered the business prosperous. The events of his life present nothing beyond those of a successful tradesman in general, but as conductor of a newspaper he could not but have his attention frequently directed to peculiar conditions of society.

The state of the County Bridewell was the first in which he prominently interfered. He found in it the indiscriminate mixture of offenders of all degrees of criminality, unprovided with food, clothing, or instruction of any kind, except what was bestowed in charity by the benevolent who visited the prison. To remedy those evils he called attention to them in his newspaper, and he furnished means to provide the inmates with instruction and the means of labour from his own resources. In 1781, as he relates himself, he was struck with the number of wretched children whom he found in the suburbs, chiefly in the neighbourhood of a pin manufactory, where their parents were employed, wholly abandoned to themselves, half clothed, half fed,

and growing up in the practice of the most degrading vices.

The state of the streets he was told was always worst on the Sunday, as children of somewhat advanced ages were employed in the factory, and on Sunday joined their old associates. Mr. Raikes determined to make an effort at some improvement. He began in a very unpretending manner. He found three or four decent women in the neighbourhood who were capable of teaching children to read, to each of whom he agreed to give a shilling for the day's employment, and communicated with the clergyman of the district, who was so much pleased with the proposal as to lend his assistance by going round to the schools on Sunday afternoon to examine the progress that was made, and to enforce order and decorum among such a set of little heathens. The success was extraordinary: children were not only eager to learn to read, but on being supplied with Testaments, they began of their own accord to frequent places of religious worship. At first, he says, many children were deterred from attending the schools by want of decent clothing; to such he represented that "clean hands, clean faces, and combed hair" were all that were required at the school.

After three years the reformation was so visible that the Magistrates passed a unanimous vote to the effect that "the benefit of Sunday Schools to the morals of the rising generation is too evident not to meet the recognition of this Bench, and the thanks of this community to the gentleman instrumental in promoting them."

As the movement spread, Adam Smith wrote of it: "No plan has promised to effect a change of manners with equal ease and simplicity since the days of the apostles." Wesley wrote "that he found the schools springing up everywhere he went," and added that "perhaps God may have a deeper end therein than men are aware of." The poet Cowper also wrote warmly in regard to it, and it formed the theme of some of his beautiful Sunday School hymns. We extract from one of them as follows:—

Hear, Lord, the song of praise and prayer,
In heaven Thy dwelling-place,
From infants, made the public care,
And taught to seek Thy face.

Thanks for Thy word, and for Thy day,
And grant us, we implore,
Never to waste in sinful play
Thy holy Sabbaths more.

Thanks that we hear—but, oh ! impart
To each desires sincere,
That we may listen with our heart,
And learn as well as hear.

The movement continued to prosper, but the payment of teachers was found to be a great hindrance to its progress. The rate of payment to teachers was from one shilling to two shillings per Sunday, and from 1786 to 1800, £4000 sterling was thus expended by the Society for the establishment of Sunday Schools. It was at a meeting of Wesleyan office-bearers that the idea of unpaid teachers first originated.

While lamenting the want of funds, one of them cried out, "Let us do the work ourselves." Once begun, the system found favour everywhere, and the number of teachers largely and rapidly increased. The beneficial effect was so evident, that in a very short time Sunday Schools were established in all directions, and Mr. Raikes, before his death on 5th April 1811, at the age of seventy-five years, had the satisfaction of seeing his first humble endeavour at the improvement of a few children in his own town become the most efficient means of educating the children of the poor throughout the kingdom.

One day, when he, then an old man, was taking a visitor through the streets of Gloucester, he led him to the spot in a back street where the first school was held. "Pause here," said the old man ; then, uncovering his head and closing his eyes, he stood for a moment in silent prayer. Then turning to his friend, while the tears rolled down his cheeks, he said, "This is the spot on which I stood when I saw the destitution of the children and the desecration of the Sabbath by

the inhabitants of the city. As I asked, 'Can nothing be done?' a voice answered, 'Try.' I did try, and see what God has wrought! I can never pass by the spot where the word 'try' came so forcibly into my mind without lifting up my hands and heart to heaven in gratitude to God for having put such a thought into my heart."

Not the bright stars, which night's blue arch adorn,
Nor rising sun that gilds the vernal morn,
Shine with such lustre as the tear that flows
Down virtue's manly cheek for other's woes.

A century has closed over us since Robert Raikes wept over the Sabbath desecration he saw in his native city of Gloucester and initiated there our present noble Sunday School system, so far-reaching in its beneficent results.

While we are deeply impressed with the marvellous advance of the movement during that period, and the many millions of children gathered into the Sunday School fold, we cannot but trace with "Wesley" the hand of the "great loving Father" leading and guiding us in the noble work.

We notice with regret that in Scotland the movement did not at first receive that hearty countenance which it most assuredly deserved, and that the General Assembly did in 1799 "condemn in severe terms the unauthorised instruction of lay teachers." It is pleasing, however, to think that the Church of Scotland has long been honourably distinguished for the efficiency of its Sunday Schools and the energy and talent of its teachers. The Sunday School Committee's Report to the General Assembly of 1895 shows that they had in the Church of Scotland upwards of 272,000 scholars and 21,183 teachers.

We have succeeded in obtaining the following reliable statistics on Sunday School work up till 1890. How grand the result from such small beginnings a century ago! How cheering the thought and how certain the victory in the warfare of "Light over Darkness," of which we have the promise and assurance in God's Holy Word!

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	Teachers.	Scholars.
England and Wales	616,941	5,733,325
Scotland	59,213	651,975
Ireland	28,132	310,099
<hr/>		
United Kingdom	704,286	6,695,390
United States	1,100,104	8,345,431
Europe (Continental)	58,308	1,027,177
Australasia	49,283	580,227
Canada and Newfoundland	57,212	490,109
In connection with Missions in India	5744	110,270
Ditto, West Indies	9523	108,233
Ditto, Africa, etc. etc.	12,145	363,289
<hr/>		
Total	1,996,605	17,720,135
Or say in 1895	2,000,000	20,000,000 nearly

It has been truly said that the principles upon which Sunday Schools are founded are as old as Christianity itself, as old as the days in which Christ showed that all human life was sacred, and asked that the children might be suffered to come unto Him, and be taught divine lessons from the "child in the midst."

Let us think, then, of the noble destiny of that "Empire on which the sun never sets." Let us ever revere the untiring energy of the Anglo-Saxon race, that has successfully planted her colonies in every quarter of the globe, that has, under Divine Providence, been the great pioneer of civilisation and Christian missionary effort, and has carried with her and has spread the Gospel message of peace from pole to pole.

Let us look, then, in confidence with the eye of faith, to that time "when the knowledge of the Lord shall cover the earth, as the waters do the channels of the great deep."

Our small Scottish community in the River Plate possesses an honourable Sunday School record—cradled at Monte Grande in 1826, by their pastor, the Rev. William Brown, and scattered abroad over the country districts at the breaking up of the colony in 1829. A portion of the colonists had settled in the city, and, with frequent accessions of our countrymen from home, a small congregation had been formed, and as the community gradually increased in

numbers, a church was built in 1835-36, where the Rev. William Brown ministered till the end of 1849, when he retired to Scotland, and was succeeded by the Rev. James Smith, in 1850, as already noticed in our "Records of the Scottish Settlers."

The Sunday School at this time was small indeed, numbering about fifty children, and the teachers in those early days were Miss Smith (afterwards Mrs. Berrian), Miss Linay (afterwards Mrs. Troutbeck), and Miss Ramsay (afterwards Mrs. Darbyshire). The first two of those young ladies had also been teachers with the Rev. Mr. Smith in the day school. The gentlemen teachers in the Sunday School were Mr. Atkinson and Mr. Thomas Lee, who rendered great assistance to the Rev. Mr. Smith as earnest and successful teachers, and their services in every way were highly and deservedly appreciated.

In the early seventies many changes were taking place in the Sunday School work. There seems to have been a large increase of children, and a considerable accession of teachers possessing much tact and organising ability: Miss Caldwell (afterwards Mrs. Cook), Miss M'Lean (afterwards Mrs. Wallace), and Miss Jessie Dougall, Miss Gallacher, Miss Shaw (who took charge of the musical department), and some other ladies and gentlemen, with Mr. John Grant as Sunday School superintendent.

At this time the idea of the annual picnic and winter evening entertainments originated, which gave a great impulse to and interest in the Sunday School work. The first picnic was held at Quilmes in November 1875, on the beautiful grounds of the Messrs. Clark, under the umbrageous willows on the banks of the majestic La Plata.

Many friends contributed hampers with the good things of life. Mr. Methven's celebrated meat pies and Mr. Younger's delicious strawberries and cream stood well to the front, and have never failed to sustain their reputation and to hold a prominent place in all our subsequent Sunday School picnics. A large concourse of matrons and children, young men and maidens, graced the sylvan scene, and to the

merry strains of the orchestra tripped it gaily on the "light fantastic toe."

We need hardly say that a most enjoyable day was spent, and their first picnic was indeed "the shadow and foretaste of many more to come." But more of this anon.

The following interesting report of the state and doings of the Sunday School for the year 1880 is by Mr. Farrar, the Secretary of the school at that time.

"Having been asked to supply a report of the Scotch Church Sunday School for publication in *Life and Work*, we cheerfully comply with the request, especially as it is a long time since any report has been given. We are pleased to say that the school was never in a more flourishing state than at present, the numbers of both teachers and scholars being larger than they have ever been before; the number of scholars we put at 180, 90 being girls and 90 boys. These are taught by a staff of 11 lady and 6 gentlemen teachers. The average attendance of children each Sunday (up to the 30th September) has been 110, against 104, the average of last year; the last few months, however, the attendance has averaged 114, and we find our school accommodation is quite inadequate for our needs.

The average attendance of teachers for the past year was thirteen, and for the present year fifteen. The number has been increased by two during the present year, new classes being formed and teachers being provided from the senior scholars' classes. We wish to note here that eleven out of the seventeen teachers have risen from the classes, being formerly scholars in the school. Two of our teachers deserve special mention in our report as having never missed a single Sunday in their attendance at school for the past two years. There are eight classes for girls and nine for boys. We are sorry to say that the senior boys' class, or the Bible Class as it is now termed, is not so well attended as we might desire. On the other hand, the senior girls' class is generally well attended, except when bad weather comes in the way. The lessons taught in the school are from the 'International Series,' published by the London Sunday School Union.

Every teacher is provided monthly with the notes published on the lessons, together with other useful magazines, which are given by a kind and earnest friend of our school.

There are two Libraries, one for scholars and one for teachers. Very considerable additions of books have been made to both libraries since our last report.

The annual Picnic in November last year was to have been held at Palermo. The day turned out very unfavourable, and we were almost at a loss what to do; but not wishing our scholars to be deprived of their great annual treat, the day being one long and anxiously looked forward to by them, the Coliseum was hired for the occasion. As far as possible, every scholar was advised of the change, and we were sorry to hear afterwards that some had been overlooked.

The Annual Soirée, another great day of rejoicing for our young folks, took place also in the Coliseum on the 30th March, on which occasion several gentlemen gave excellent addresses. Views were exhibited by the magic lantern, and a very pleasant evening was spent.

The Fortnightly Lectures to Teachers are again held. The lectures are interesting and instructive, and duly appreciated.

A Singing Class was opened for scholars, but had to be discontinued, owing to the very small attendance, a fact which we regret to have to mention.

In closing our brief report we look forward with confidence to the future, and trust that increased success may mark our way year by year; that we, the teachers, may strive after a greater degree of efficiency, and be more earnest and devoted in the cause of Sunday School teaching, seeking humbly to follow in the footsteps of Him who said, 'Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.'"

(We take the liberty of adding to Mr. Farrar's report the names of the two teachers whose attendance has been so praiseworthy. They are Miss Dougall and Mr. James Begg.)

It is interesting to read the following address by Mr. Thomas Drysdale on the occasion of the distribution of the prizes that year (1880).

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MY DEAR FRIENDS—There is always very much that is pleasing when a large number of people assemble together for the promotion of a good cause, or for the encouragement of those who actively engage in a laudable work. Such a gathering it is our privilege on the present occasion to enjoy, and there can be no doubt that it will serve as a stimulus to religious education, and, what is of more value, to religion itself. To myself personally, and I am persuaded to the teachers also, the well-filled house, with its heartiness and fine feeling, is a source of satisfaction, and at the same time of gratitude to Him in whose name we are so happily met together.

My dear boys and girls, this very large and pleasant meeting to-day is for your sakes, and shows that your ministers, teachers, and parents, and numerous other friends are anxious to make you happy now, and provide for your welfare in time to come. We all think the best way to do these things is to teach you the will of our heavenly Father, and to prevail on you to observe that God will always be with you and be your friend. Well, you have been attending Sunday School for another year, and we have come to the looked-for prize day. I suppose you are all much pleased when that happy day arrives, for among other things it brings a lot of pretty books. You are aware that the best of books is the Bible, and a very wonderful one it is. A gentleman was one day travelling through a sparsely populated part of Scotland. At night he reached a lonely cottage; he wondered how people could live in such a lonely spot and enjoy the pleasures of life. His astonishment was greater when he found that the sole inhabitant was an old woman whose friends had all died, but he was surprised, and even rebuked, when he noticed that her occupation had been reading the Bible, still open before her. With the Bible this woman had communion with God. She could appreciate the language of Jesus when he said, "Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet not alone, for the Father is with Me." That is the book which must comfort us, as well as that venerable servant of the Lord. It tells us of our Father's love, our Saviour's death, and our home in heaven. There once was a good old man who was about to die and go home to Christ. Among the last things he said was, "If I have had any peace of mind, if I have been of any use in the world, if I have made any sorrowful hearts happy, and if I have a delightful hope of heaven which I would not part with for the universe, I owe it all to the blessed Bible." Perhaps you have heard of a great man called Locke. When his life

was rapidly drawing to a close he was asked by a friend what was the best thing for his son to do that he might be always truly happy. "Oh!" replied the departing saint, "let him study the Holy Scriptures, for therein are the words of life; they have God for their author, salvation for their end, truth without any admixture of error for their matter." But there is no book to be compared to the Bible; there are many excellent and profitable books, and some of these are here to-day. First you see, boys and girls, there are a good number of prizes for those who have been fortunate enough to win them. It must not be supposed that those who win the prizes are more pious or more lovable than the others. No such thing. Only that those who win them know more about their lessons perhaps, because they have been a little more attentive to their teachers, or because they have worked a little harder at home. They are entitled to be very much pleased with their victories and to show off their books as a proof of their interest in the School, and of their diligence. There is one thing, however, against which I would warn them, and that is being beaten another year. If a boy or girl who has got a prize to-day were to begin to rest, and to believe that they will have no difficulty again, the likelihood is that his prize days are gone. They must continue to work, and that all the harder, because they have received encouragement. But all sensible boys and girls know that every one cannot receive a prize which is only for a few in the race. You then who are not successful this year may be successful on another occasion, and should strive to be more attentive, and work harder than ever. Still, my dear children, you will each have a book as a proof that we love you and wish to make you feel happy. You will each have a book to fill your hearts and your hands. Let me ask you then to be all good Christians, love God, love your parents and your teachers, and always endeavour to be like Jesus Christ.

Mr. James Dodds also spoke as follows:—

MY YOUNG FRIENDS—These prizes that have now been distributed among you remind us that another year of our Sunday School work has come to a close, and I am sure that, along with these books, you carry with you to your homes and your hearths many pleasing recollections of our life and work.

To you who have received the prizes we offer our warmest congratulations, for we know how well you have deserved them, and to you who have not been so fortunate we can also offer a

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word of comfort, for we know that many of you have gained very nearly as many good marks as the more fortunate ones, and have well deserved honourable mention, and we therefore hope to see many of your names at the head of the list as prize-winners when the present year comes to a close.

In looking back over the past history of our Sunday School we cannot help noticing the way by which "God has led us," in providing for us faithful pastors to guide and watch over the work, so many devoted teachers, and willing, obedient children, to train them up in the way they should go, and I know, my young friends, we are not wanting in gratitude for all these blessings.

But we must never forget the kindness of those friends who have done so much for us in raising the standing and efficiency of our Sunday School, and we would notice here, with much thankfulness, the noble work of Mrs. Carlisle, who has enrolled so many of you under the banner of "The Children's Scripture Union" during the past year, and we hope that your vows have not been forgotten. Much of the success of our Sunday Schools is due to the gentle influence of woman; the interests they have in us begin at our mother's knee, and are watered and nourished by a mother's prayers.

We hope your daily Scripture reading is faithfully done, and we recommend to your deepest study part of the twelfth chapter of Romans, beginning at the tenth verse, "Be kindly affectioned one to another with brotherly love; in honour preferring one another." On this rock is built the whole of our religious training and Sunday School work.

And last, though not least, we would remember with much thankfulness a name and presence familiar to us all as household words—our good friend Mr. Thomas Drysdale, and I am sure, my young friends, we can never adequately thank him for his untiring, large-hearted, open-handed benevolence towards our Sunday School; and this also I am sure of, that he will feel amply rewarded for all his efforts on our behalf if we strive to carry out in our lives the Apostolic command, "Be kindly affectioned one to another with brotherly love; in honour preferring one another."

CHAPTER XXXI

PICNICS AND ENTERTAINMENTS

What's i' the air ?
Some subtle spirit runs thro' all my veins.
Hope seems to ride this morning on the wind,
And joy outshines the sun.—PROCTOR.

THE following account of the Annual Picnic in November 1881 will be read with interest :—

This great annual event, which is always looked forward to by our young folks with much pleasing excitement, came off on the 8th inst. The gathering was larger than on former occasions, as the school has increased considerably in numbers, and we were also favoured by the presence of many kind friends. Our kind friend, Mr. Thomas Drysdale (whose continued fostering care over the school has tended so much to its success), left the Central Station with us; the day was delightfully fine, and as the iron horse swept us on through the balmy breath of spring to our favourite ground at Palermo Chico, amid the fun and frolic of our youngsters, the pithy and appropriate lines of "Holmes" were forcibly recalled to our memory :—

Poor drudge of the city, how happy he feels,
With burs on his legs and the grass at his heels,
No dodger behind, his bandanas to share,
No constable grumbling you cannot go there.

With these pleasing reflections, and in good marching order, headed by our worthy pastor and teachers, at length our "lonely tents appeared in view, beneath the shelter of

the greenwood trees," and as we salute the graceful folds of our Sunday School banners streaming from our tent-poles, and scan the pile of hampers in its interior, provided for us by kind friends from far and near, we feel assured that, as regards creature comforts at least, we are *in for* a thorough day's outing, and

Come weal, come woe, we carena by,
We'll tak' what Heaven has sent us, O.

After a preliminary scamper among the shady willows by the little folks, our worthy pastor called them to order, and as he told them by look and gesture that "there is a time for everything under the sun," they were drawn up in close phalanx, and, as a shadow and foretaste of the good things to come, each received an orange and a bun. The multifarious and indescribable games that always tickle the youthful fancy, held sway, such as swings, skipping-rope, boys' and girls' races for some very pretty prizes, with all the other rough-and-tumble which so delights the boyish mind, with the very natural addenda of kiss-in-the-ring for both. The soul-inspiring strains of the orchestra produced the poetry of motion in our youths and maidens, who "tripped it lightly under the greenwood tree," till at one o'clock our worthy pastor's tinkling bell completely "lulled the distant fold," and we gathered round our tents, where we sang grace, and dined in true clansman style. The tables were crowned with all the delicacies of the season by graceful maidens and staid matrons, who dealt their bounties with unsparing hand. Mr. Drysdale, on this his first outing with the Sunday School, truly enjoyed the hilarious scene. We all reclined on earth's green ottoman and dined in truly Oriental fashion, sans fork, sans spoon, sans platter, sans ceremonie, and as we hobnobbed with our good friends Methven, Boyd, Grant, Bridger, Clark, Davidson, Winton, Weston, and others, the *élite* of the village of the plain, we could hear such ejaculations as the following: May Flores ever maintain its pie-ous supremacy; may hen-roosts flourish everywhere; the children's blessing on the Confiteria del

Gas; may the porcine race of Quilmes ever excel; may Lomas and Temperley never want a spare turkey; may the lambkin never cease to bleat on the plains of Chascomus. Dinner over, we again sang grace, and the children resumed their fun and frolic, their elders gathered in admiring groups, and pious mothers inwardly breathed the sympathetic lines by Miss Eliza Cook:—

Let them exult, their laugh and song
Are rarely known to last too long.
Why should we strive with cynic frown
To knock their airy castles down?

Tea circulated freely during the afternoon, disputing the palm with large blocks of ice in keeping the bodily temperature under fever heat, and on went the games, on went the dance; but the shadow lengthens, and as the steam whistle reminds us that "Time and tide will no man bide," the school is reluctantly called to order, and our worthy pastor, as he surveys with honest pride that sea of at least 600 upturned faces, in a few well-chosen remarks thanks in glowing terms his self-denying staff of teachers for all their labours of love towards his little flock, and also our kind friends who so liberally supplied us with the creature comforts, and the ladies and gentlemen who, in presiding over the tables, had borne the burden and heat of the day. He thanked our many visitors for their encouraging presence, and we sang the Doxology at 6 P.M., well pleased with the success of our great annual gathering.

Our worthy pastor proposed *three* hearty cheers for Mr. Drysdale, which was responded to with a will, and spontaneously followed by *three* for himself and the Rev. Mr. Fleming, with *three* for the teachers, including the tallest boy in the school.¹ We all arrived safely at Central Station, and thus closed in what will long be remembered by the school as one of its most successful outings. SCOTUS.

The following account of a winter evening entertainment is a fair sample of such gatherings.

¹ David Henderson. ;

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We were much pleased at witnessing a goodly gathering of the Scotch Sunday School children in their spacious schoolroom on the evening of the 26th inst., where an entertainment had been kindly provided for their delectation by Mr. Kyle, Professor of Chemistry in the National College. The hall was beautifully decorated with flags, and a profusion of flowers, interspersed with evergreen mottoes and Scripture texts, artistically arranged by the fairy fingers of the young lady teachers, blending appropriately with the light and shade of that sea of happy faces. The children mustered in great force, accompanied by a number of their parents and friends, till the hall was filled to overflowing. They were marshalled in close phalanx by their teachers, and presided over by their worthy pastor, the Rev. James Smith, who has always taken a deep and special interest in training the younger portion of his flock. The Secretary, Mr. Farrar, had kindly undertaken the carrying out of the programme, and, as a prelude to Professor Kyle's lecture, marshalled the children, who sang two of their beautiful hymns, "Saviour, like a Shepherd lead us," and "Only an Armour-bearer," which were followed by a number of well-rendered recitations. At this stage the Professor was prepared for his lecture, having chosen as his subject one of the Scripture emblems, "Fire." He was introduced to the youthful audience by the Rev. Mr. Smith, who assured them that although the Professor had chosen fire as his subject, he was not at all a fiery gentleman himself, but just a good canny Scotchman like the rest of us. The subjects were illustrated by a number of experiments, showing the process of refining the precious metals, and the *indestructibility* by fire, and also illustrating the *destructibility* of the baser metals by the same process, applying the simile in illustration of Divine Truth, and producing in the juveniles mixed feelings of wonder and delight, and showing in a marked degree the Professor's wonderful tact in dealing with the youthful mind, as also his power of contributing a pleasant recreative hour to those of riper years. The Secretary closed in the evening by again marshalling his young host

for singing, recitation, and dialogue. Of the first, we specially admired the hymn "Weary Gleaner," sung by five girls and five boys, part singing, the school joining in the chorus. In the second, the diminutive size of many of the performers contrasted very remarkably with their great dramatic power, but the dialogue between Sir Peter and Lady Teazle fairly brought down the young house. The President's magic bell, however, quickly restored an order that had scarcely been broken, when Mr. Dodds, on behalf of the school, thanked the Professor for his kind and instructive entertainment, wishing him every success in teaching the noble science of chemistry to others, and expressing a probability that he might unwittingly have had the pleasure of addressing among his youthful audience some embryo Sir Isaac Newton, some incipient Sir Humphry Davy, some future Faraday, who might gather a few more shells on the shores of science, and hoped that this happy meeting with the Professor might only be the shadow and foretaste of many yet to come. The Rev. Mr. Smith, in offering a few closing remarks, thanked the many strangers for their presence, and specially thanked his hard-working staff of teachers for their unwearied zeal in well-doing, and pronounced the benediction over the young host, "when each took off their several way, well pleased, to meet some other day."

These entertainments, coupled with the Secretary's week-day evening classes for mutual improvement, are destined to be the means of doing much good, by riveting the attachment of the older boys to their "Alma Mater" at an age when there is too often a desire to get rid of all—even paternal—authority.

D. D.

SCOTCH SCHOOLROOM, 29th August 1879.

When the weather prevented outdoor recreation, indoor amusement was provided, as the following testifies.

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Scotch Sunday School Intermural Picnic, 11th November 1880

Blest silent groves, O may you be
For ever mirth's best nursery ;
May no laments
Be ever heard within our tents ;
Upon these plains, these meads, O may these willows ever
Bloom fresh and fair, by the majestic river.
O may it ne'er rain when we come picnicking here.

These supplicatory lines by Sir Walter Raleigh were forcibly brought to our remembrance last night whilst we forebodingly thought of the morrow, and the gathering in the beautiful grounds of Palermo for their great annual picnic. And although youthful hearts beat high, and hope was theirs by "fancy fed,"

The best-laid schemes o' mice an' men
Gang aft a-gee.

And the worst forebodings of their elders were fully realised, for down came the rain at an early hour, "pitiless, ceaseless rain," damping our hopes, but not our energies. And there was gathering in hot haste around our "trysting tree" (the Central Station). The eager council called, the quick decision given. The field was won, and "To the Coliseum" was our gathering watchword—flashed to Quilmes, Lomas, and all the villages of the plain, which was responded to with a celerity and answer back, "We come," worthy of the gathering of the clans in days of yore.

The indefatigable staff of teachers, encouraged by their worthy pastor, had completed their arrangements for the reception of the children and their friends at 2 P.M., when the magnificent historic building was thrown open and taken possession of by at least 200 children, and a like number of their parents and friends. In the spacious dining saloon a number of tables met our view, crowned with all the delicacies of the season, and flanked by our kind friend Mr. Younger's famous strawberries, *just thirteen to the pound*, contesting the uncertain pre-eminence with our good friend Mr. Methven's golden-coloured nisperos. A pile of hampers displayed a variety of creature comforts,

only equalled by their abundance, supplied to us, "without money and without price," by our many friends far and near.

The programme was opened by our pastor's magic bell calling the school to order, when each child received a bun; then each marched off his several way, resolved to have a thorough day. The games were of that indescribable sort which always tickle the youthful fancy, such as leap-frog, kiss-in-the-ring, shuttlecock, skipping, tug-of-war, and every other that the circumscribed limits of four walls would permit; but we noticed that the want was felt of all the rough-and-tumble boyish luxuries of a thorough day's outing,—soiled boots, soiled hands, soiled faces. The merry strains of the orchestra attracted our youths and maidens, who joined in the mazy dance and sighed for the greenwood tree, quadrille and polka holding sway till our pastor's magic bell called us to lunch. The children sang grace, and the good things were dispensed liberally to all present (in the spirit of true clanship from the common stock) by the fair hands of maids and matrons, assisted by their stewards, who had kindly undertaken this department, and lunch was partaken off with a zest that only such exhilarating scenes can inspire.

The children again sang grace, and as we all joined in the solemn swell of Old Hundredth and the Portuguese Hymn, sung by 200 youthful Anglo-Argentine voices, in a building called the Coliseum, we could not help contrasting the high destiny of our Sunday Schools with the debasing gladiatorial displays of pagan Rome. Play was resumed, and kept up with spirit till 6 P.M. Our pastor's bell again called the school to order, when an abundant brewing of "the cup that cheers" awaited us, prepared with a cunning that only the fair hands of maids and matrons possess, and as we gathered round the steaming urn, and praised the quality of the aromatic beverage, we inwardly expressed a hope that their cheering canisters might never lack a brewing.

Our worthy pastor in eloquent terms thanked our many friends, from far and near, for their kindness in providing so liberally for our creature comforts, and hoped that their

purses might never be empty, nor their cupboards bare on these happy occasions. He thanked, in glowing terms, his hard-working staff of teachers for their able management and successful carrying out of the programme. He thanked the ladies who had so kindly supervised the good things, as also all those youths who had acted as stewards, and also our many visitors for their presence, and for the great interest they take in the Sunday Schools. He warmly remembered our absent friends, and specially our good friend Mr. Drysdale, who has contributed so much to the success of our Sunday School. This was accompanied with three ringing cheers, as also a repetition for our worthy pastor.

We sang the Doxology at this stage, 6 P.M., as our pastor had to retire, first having granted the children two hours more for play, under the supervision of Rev. Mr. Fleming and the teachers. At 8 o'clock precisely we broke up, well pleased with the success of the happy event.

These meetings do much good in training the children to unity of purpose, and in forming and fostering those aspirations so beautifully described by our own country's poet in the following lines :—

Then let us pray that come it may,
As come it will for a' that,
When man to man, the world o'er,
Shall brothers be for a' that. SCOTUS.

St. Andrew's Scotch Sunday School Soiree

From the *Herald* of 30th August 1881

The beautiful large hall of the Coliseum looked the prettiest we have ever seen it on Wednesday evening, when it was filled with the happy smiling faces of the children and friends of the above flourishing institution, that was assembled to hold their annual entertainment.

Besides the children and friends of this school, which, under the encouraging patronage of Mr. Thomas Drysdale, has increased very materially of late, there were present many of the members and friends of other English-speaking Sunday Schools in the city, making in all about 700 people,

all of whom were able to find ample accommodation in the spacious and comfortable hall.

Evidences of the tasteful skill of the young ladies and gentlemen connected with the school were to be seen on every hand taking the form of floral decorations, appropriate mottoes and elegantly designed banners, some of which were adorned with St. Andrew's Cross, whilst others bore Scripture and other suitable mottoes.

These things, Moody and Sankey's hymns, and a sweet-toned, well-played harmonium (at which Miss Gallacher presided), bore witness to the gratifying fact that the beautiful in religion is no longer considered an abomination to the Presbyterian soul, as it may have been in the days of "Daddie Auld" and "Holy Willie," and that the noble and in many respects to-be-revered Church of Scotland is developing in sympathy with one of the most commendable spirits of the age.

Punctually at the appointed hour, the children being all seated at three long tables extending the whole length and breadth of the building, and the elder folk being comfortably settled around the hall, Mr. Farrar, the active and laborious Secretary of the school, rang a bell, and after a few words from the venerable pastor, the Rev. James Smith, grace was sung, and tea and cake in the most lavish profusion were served all round by the fair hands of beautiful young ladies.

This important part of the proceedings being disposed of, the Rev. Mr. Smith opened the more intellectual part of the entertainment with a short address, after which the Hundredth Psalm, "All People that on Earth do dwell"—the Scotch "Te Deum"—was very well sung, the harmonium being perfectly surrounded by a galaxy of beautiful maidens, who contributed very powerfully to the excellent singing. Mr. Thomas Drysdale, to whom, as we have already remarked (though without ignoring the efforts of his faithful and hard-working coadjutors, embracing the pastors and many of the members of St. Andrew's Church), the present success of the Sunday School is greatly

due, then ascended the platform and addressed the assembly as follows:—Solomon has said: "To everything there is a season, and a time for every purpose under heaven," and if he had lived to-day he would surely have agreed that the present time and purpose were proper for each other, the object of both being to cultivate that union in which alone there is strength, and to foment those feelings of charity and good-will that are the very basis of all practical religion. No feeling can be more unscriptural or worthy of condemnation than that which would judge or condemn a fellow-creature because his form of religion differs from ours in some points. Are we not all working for the same grand object, and striving, each one according to the light that is given him, to reach the same heaven of bliss, through the love and service of the same God, in whose presence we must all meet, and we all hope to rest at last? Let us, then, rule our lives by the law of kindness, "a cup of cold water to a disciple will not lose its reward." The speaker found reason for congratulation in the presence of so many persons of different denominations in religion being present, and saw in it a proof of the existence of a spirit of unity and fraternity which is very commendable.

After some further remarks the speaker closed, exhorting the children to be always truthful and honest and dutiful, and the elders to be tender and loving and patient with the young, remembering Christ's charge committed to His Church in the words "Feed my lambs." It might not be the lot of those present ever to unite in the same place, and with the same object again; if it was not, the speaker hoped to meet all his young friends where partings shall be no more, and he could only say to each one present, The Lord watch between me and thee, when we are absent one from the other.

After this another beautiful hymn was sung, nearly the whole of the great assembly taking part, and it being ended, the Rev. Mr. Fleming was introduced in graceful terms by the Rev. Mr. Smith, who claimed for him a share of the support with which he has met during more than thirty-one years that he has ministered in St. Andrew's Church, a very

large majority of the members of which he has known as infants.

We are sorry not to be able to afford space for the very opportune remarks of the Rev. Mr. Fleming, who confined himself to the recommendation of two things, viz. attendance at Sunday School, and courtesy, which two lessons, if "marked, learned, and inwardly digested" by the young people present, were fully worth the time taken in their teaching. Then another hymn was sung, and the hall being darkened, some very good dissolving views were exhibited by Mr. Forrester, and explained by Mr. Farrar, greatly to the amusement of the young folk.

This over, sweets were distributed among the children, and another hymn closed one of the most delightful entertainments of the kind we have ever attended. Great credit is due to the good friends of the school whose names we have mentioned, and to others whose names we do not know, as well as to the young ladies and gentlemen to whose labours the amenity of the feast and beautiful appearance of the hall were so greatly due. We were glad to hear that Mr. Drysdale relieved the laboriousness of the preparations during the day by a sumptuous lunch, which he had served from the Café de Paris, and to which the young workers did ample justice.

We shall close the record of our Sunday School recreations with the report of one more hilarious scene.

Scotch Sunday School Picnic, November 1882

This grand annual gathering of the clans came off on the 2nd inst., with more than ordinary *éclat*, on the beautiful grounds of "Paradise Vale," at Lomas de Zamora, the residence of Mr. and Mrs. Tupper, whose kind invitation for a "scamper over" had been accepted by our worthy pastor.

We left Constitution Station, accompanied by many friends, at 9 A.M., in five saloon carriages, and as we swept through the balmy breezes of the pampa, amidst rural sights and sounds, young spirits rose and hearts beat quick, on fun

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and frolic bent. The Lomas Station was reached in safety, where we formed in truly Cameronian style, and as we approached the entrance to the beautiful park, and were met by our host's and hostess's warm and hospitable smile, we caught up the inspiration of Burns' inimitable lines—

As life's dark stream we ferry o'er,
And brightness surely shall come,
At any rate we ask no more
Than just a Tupper welcome.

Our tents had been pitched under a clump of umbrageous arómas, whose fragrance was enhanced by the all-important aroma of piles of hampers containing the creature comforts, so liberally supplied by our good friends from far and near. Order was called by our worthy pastor, the little ones received their historic fruit and buns, and thus with vision cleared saw at a glance midst shady grove and bosky dell their cup of fun filled to the brim. The day was exceedingly fine, our visitors mustered strong, ladies fair—both maid and matron—shed their graces on the happy youthful scene, while elders, clerical and lay, felt young again.

We were much pleased to meet on common ground many of our English and American friends, New York merchants, grave divines, and learned professors, our merchant princes and handicraftsmen side by side. Youth cannot live by play alone, the groaning tables filled by busy maid and matron hands, drawn from the kingdoms three, art, animal, and vegetable. Order is called at one o'clock, grace is said, all admonished to take their places in order due upon the sward, and in true clansman style. Peer or peasant all partake the same abundant fare. We mourned our worthy pie-ous brother's absence, not so his wondrous pasty, which bore the palm from all the others, "gas," or "Paris," *ten times sixty*.

The dinner o'er, God thanked for all His blessings, play again held sway, the orchestra strikes up a merry strain, and youths and maidens trip it gaily on the light fantastic toe. Let cynics frown, "Albion's wisest sons say, Dance, my

children." Whole hearts, clear heads, strong arms, and willing hands let's have. The races were the great event of the day, the tempting prizes provided by our kind-hearted friend, Mr. Drysdale, whose motto ever has been, "Ready, aye ready," were competed for with spirit, by boys and girls alike, and many a tug and trip, recalled to elders grown, "Not he who runs the swiftest wins the race, nor he who fights the strongest wins the battle." But day wears on, the westering sun our shadows lengthens. Our pastor warns our tents to strike, he calls to order; buns, tea and fruit, and sweeties again regale the youngsters. He mounts the rostrum, far above our heads, like Saul among the people, and in a few well-chosen words addresses all.

Thanks to the little folks for good behaviour, his earnest staff of teachers for loving service freely given, ladies and gentlemen, young and old, who served the tables in the tent, youths and maidens who ran with nimble, willing feet and did their bidding; the Elders of the church for their approval, our many friends so good and kind who hampers sent, and money *lent* "for tenfold more to be received"; our many visitors for their kind presence; our amiable host and hostess his special thanks received for all their kindness, and were assured that this bright spot would long remembered be in our school annals. We sang the parting hymn at 6 P.M. The benediction was pronounced, the welkin rang with prolonged cheering for our worthy pastor, and all and sundry. And thus closed in what was pronounced by all our most successful gathering, which must have been gratifying indeed to Rev. Mr. Smith, who will soon deliver over his young charge to his successor, Rev. Mr. Fleming. "May his mantle fall upon younger shoulders."

We all reached the Constitution Station at 7.30 P.M., safe and sound, and well pleased with our day's outing.

From the sad years of life
We sometimes do short hours, yea, minutes strike,
Keen, blissful, bright, never to be forgotten:
Which, through the dreary gloom of time o'erpast,
Shine like fair sunny spots in a wild waste.

JOANNA BAILLIE.



REV. J. W. FLEMING, M.A., B.D.

CHAPTER XXXII

APPOINTMENT OF REV. J. W. FLEMING AS ASSISTANT AND SUCCESSOR—RESIGNATION OF REV. JAMES SMITH

Ev'ry state,
Allotted to the race of man below,
Is in proportion doom'd to taste some sorrow—
Human life is chequered at the best,
And joy and grief alternately preside.

THE terribly fatal plague of cholera in 1868-69, with yellow fever in 1871, and the insalutary condition of the city, had so unhinged men's minds that an exodus of the residents to the suburbs and outlying villages of the plain had become the "order of the day," and during the following decade hundreds of beautiful villas and comfortable residences had sprung up with wonderful rapidity in Belgrano, Flores, Quilmes, San Martin, Lomas, Banfield, Adrogué, Burzaco, and other localities, until some of these, once small hamlets, have now become large centres of population, connected chiefly with our railways and general business pursuits in the city. We need hardly say that the Scottish community had also shared in the general exodus, and our city congregation had become so much scattered that the Trustees and Kirk-Session had found it necessary in 1879 to provide an assistant to share with the Rev. Mr. Smith the now widely-extended and more arduous duties of the pastorate.

Our first assistant, the Rev. J. W. Fleming, B.D., arrived on the 2nd December 1879, and preached on the 7th for the first time, from the text, 1st Corinthians, 2nd chap.,

2nd verse—"I determined to know nothing among you, save Jesus Christ, and Him crucified."

The *Standard* reported as follows:—

On Sunday last the Rev. Mr. Fleming, who has just arrived from England to act as curate, or assistant to the Rev. James Smith, preached his first sermon at the Scotch Church, in this city, before a crowded congregation. There was, as is natural to suppose, some curiosity to hear this gentleman, who comes from Scotland rich with academic honours, and punctually at 11 o'clock every seat and pew in the church was filled. The severe simplicity of the Scotch Church is in harmony with its service, and the two beautiful commemorative stained-glass windows, one to the memory of Dr. Wilson, and the other to the late Mr. and Mrs. James Black, although certainly ornaments, are, beyond doubt, a distraction, perhaps as great as the extreme youth of the new clergyman, whose extemporaneous prayer was a most impressive part of the ceremony.

There was something peculiarly touching in the sight of the youthful preacher, with sunny countenance, in the very morning of life, asking for blessings on the Presbyters of his Church—men who had grown gray in the service and in doing good. The very voice of Time seemed to echo through the little chapel, bringing with it a soul-hallowing feeling, which inspired the congregation with confidence that the *début* of the new clergyman was illumined by the bright and happy retrospect of a predecessor, or rather superior coadjutor, who had endeared himself to the young and the old by so many ties, and for whose health and long preservation over his parishioners every one in church offered up a fervent prayer.

The Rev. Mr. Fleming took his text from St. Paul's First Epistle to the Corinthians, chapter two, which seemed to have special application to the occasion, and the preacher, with great eloquence, dwelt briefly on the difficulties that surrounded him on his making his first appearance in Buenos Aires. In taking St. Paul for his model, he aimed at the highest and the best. With classic ability he touched on the errors of the Corinthians and the fine-spun logic of the Greeks, and pointedly remarked how St. Paul, in his numerous epistles, never excluded the affairs of life, but, on the contrary, made such subjects his closest study, and omitted no opportunity, when addressing the Corinthian converts, to advert to all such most essential matters. To a good and faultless pronunciation Mr. Fleming adds a brevity which is so desirable on a sultry Sunday. His sermon

was precisely the proper length, and would have satisfied Lord Carnarvon. The beauty of composition is, of course, much lost on those who are accustomed to a very high school of extemporaneous preaching, such as the Rev. M. Jordan in the cathedral, who, in that particular line, has few equals, even in Europe.

In congratulating the Rev. Mr. Fleming on the very favourable impressions of his first sermon, we must always remind him that his success is perhaps due as much to his own decided abilities as to the kind favour with which every member of the Scotch community takes him by the hand, and even others outside of that community, who share a deep interest in everything concerning it.

At the conclusion of the service the children, teachers, elders, etc., proceeded to the Sunday School, where an exceedingly impressive ceremony took place.

The schoolroom is at the rear of the church, and in a very few minutes it was filled, we should say, with at least one hundred nicely-dressed boys and girls, with their Sunday School teachers. At the desk, in the top of the room, Mrs. Dodds took her seat, whilst at the other end sat Miss Shaw, who played the harmonium, whilst the children stood up to sing. The Rev. Mr. Smith, in his own peculiarly appropriate style, addressed the children. He spoke to them of the importance of the music class, and told them of the new clergyman who had come amongst them as assistant; he adverted to the great support the schools had already received from Mr. Thomas Drysdale, who would now address them and introduce the new clergyman.

Mr. Drysdale came forward, and in a clear, most impressive discourse presented the Rev. Mr. Fleming to the school. He stated he knew Mr. Fleming, and had great pleasure in recommending him to the post of assistant to Mr. Smith. He felt quite confident that when the parishioners knew him as well as he did they would be all of his opinion as to his high qualifications for the post. He promised him the fullest support and assistance from the Scotch community, and trusted that he would pay the most special care to the maintenance of the Sunday School, an institution as essential as it is deserving. Its present status is excellent, and he hoped Mr. Fleming would labour to keep it always in its present high standing. Mr. Drysdale concluded by wishing the children every blessing, both spiritual and temporal.

The Rev. Mr. Smith now took Mr. Fleming and presented him to each of the Sunday School teachers, to Miss Shaw, and

many other ladies present. The children now formed into their different classes and the company separated.

There is no more cohesive community in the Plate than the Scotch ; both individually and collectively they are prosperous and independent, and perhaps one of the most refreshing features in Sunday's ceremony was the great number of Scotch children we saw at the Sunday School—a pledge that the element flourishes, and that of all foreign nationalities it presents least evidence of decline.

[We may notice here that the Rev. Mr. Fleming came out to Buenos Aires under an engagement for three years, at a guaranteed stipend of £500 sterling per annum. He received the appointment of assistant and successor to the Rev. James Smith from 1st November 1882, and consequent on Mr. Smith's resignation accepted the charge of St. Andrew's Scotch Church from 1st May 1883.

We take the following interesting extract from the *Mission Record of the Church of Scotland* for 1883 :—Mr. Runciman, merchant in Buenos Aires (son of the late Rev. Dr. Runciman, of Glasgow), was in Scotland last year, and came to the November meeting of the Committee. He gave a most interesting and gratifying account of the present condition of Presbyterianism both there and in Chascomus. The Rev. J. W. Fleming has now assumed, at 1st May, full charge at Buenos Aires, as successor to the Rev. James Smith, who has received the well-merited degree of D.D. from the University of Glasgow. This honour will rejoice the hearts of very many there and elsewhere. A large and influential committee in Buenos Aires, not confined to his own congregation, is actively engaged in getting up a testimonial to him on retiring from the pastorate, after a most faithful service of thirty-three years. Everything apparently gives promise of harmony and prosperity.]

Resignation of the Rev. James Smith

At the annual general meeting of the St. Andrew's Scotch Church congregation, held in the church on the evening of the 19th January 1882, the ordinary business of the meeting being completed, the Chairman (Mr. Robert M'Clymont) said that the congregation was aware that the Rev. Dr. Smith had intimated to the Trustees that it was his desire to resign the duties and emoluments of the church

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early next year, and as Dr. Smith had addressed a letter to the Trustees, he would ask the Secretary to read the same, as follows :—

BUENOS AIRES, 19th January 1882.

The Trustees of the Scotch Church.

GENTLEMEN—After thirty-two years of arduous labour the thought has naturally occurred to me that, in the interests of the church and of my own health, it would be advisable at no very distant date to resign a portion of those duties in the discharge of which I have experienced so much kindness, not only from the members of our own church, but from the whole British community.

As Mr. Fleming's present engagement will not terminate till November, and as it is to be hoped that by the divine blessing his health will continue to improve so as to enable him to undertake all congregational work, I propose to see him over the hot season of 1883, and at the end of April of that year to resign to him the church and its emoluments. I would then take a trip home for a few months, and after my return hold service, baptize, and marry, as might be expedient, but in so doing would be bound down to no particular sphere, and would be free from all responsibility.

I would thus still be able to be of some use to the cause of Christ in this land, and would not be separated from those old and valued friends who have stood around me from the first, and without whose assistance I could have done little in carrying on the important work in which I have been so long engaged.—I remain, Gentlemen, your friend and pastor,

JAMES SMITH.

Dr. Alston said :—

MR. CHAIRMAN AND GENTLEMEN—After listening to the reading of the letter received from the Rev. James Smith, I feel sure that I faithfully interpret the feeling of the entire assembly when I affirm that the emotion we all experience is great. The event is a momentous one for minister and congregation. After a memorable service of thirty-two long years, the venerable pastor of this congregation comes before his people, claiming privilege, advancing age, and failing energies, reasons for our releasing him from the cares of his charge, but at the same time expressing his desire (*D.V.*) at a future time to be again near us, ever ready to help us to the best of his ability, should his health permit of it. Having personally heard from Mr. Smith

that this is really his desire and intention, listening to the letter just read, and the reasons therein expressed for the grave step he has taken, I feel constrained, Mr. Chairman, to say that, in my opinion, a graceful act on the part of this meeting would be to meet the spirit of Mr. Smith's request in the direction he desires by conceding the request sought. I do not require to draw the attention of the meeting to the grace and nobility of this voluntary resolution of Mr. Smith; we all know the pastorate is for life, and no call other than death or default releases the congregation as a church from its obligations to him. Of his own free will and impulse he resigns these obligations and emoluments in favour of the church, in the interest of the cause of his life's labour. In the presence of such acts I am unable to take upon myself to express the feelings of this congregation on the present occasion; neither am I able, nor will I attempt to enter upon, any appreciation of the many and great services rendered by the Rev. Mr. Smith during the long period he has laboured among us, simply because I feel unable to do the subject the justice required, and, as already hinted, I am unwilling to try when I know I would fail. I therefore, Mr. Chairman, move that this meeting accede to the Rev. Mr. Smith's request, and beg at the same time to suggest that it do elect and depute a committee from amongst its members, who, together with the Church Trustees, will convey the decision to the reverend gentleman, and also arrange to express to Mr. Smith in an appropriate manner what all feel, but what only a gifted few, on the impulse of the moment, could express, and for which I particularly, at this moment, lack both the ability and the language necessary.

Mr. Thomas Drysdale said :—

MR. CHAIRMAN AND FRIENDS—I have been requested to second the resolution moved by my friend Dr. Alston *that the resignation of the Rev. Mr. Smith be approved of by this meeting.* As you are aware, this resignation is voluntary on the part of Mr. Smith and, in acquiescence with his wishes, will doubtless be approved of by the meeting.

Still, my friends, only bethink yourselves. It will not do for us, nor can we forget the past—the pious and painstaking labours of Mr. Smith live in the memory of all of us, and I am perfectly sure that if a minister of the Gospel speaks by example as well as by precept, then Mr. Smith has truly spoken well, and his daily walk will be vividly remembered while many an

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eloquent and thrilling discourse shall have lost its place in our recollections. If there is a force in self-denying and self-endangering action for the sake of others, then has that force been all along most manifest in the life of Mr. Smith.

Let us look back, for example, to 1871. When the malignant fever made such havoc in this city, how did our minister discharge the duties devolving upon him? Others fled, but he remained in the steady exercise of a most holy faith and love, immovable from his post and task; neither day nor night kept him back from visiting the sick and dying, regardless of distance, age, creed, or nationality.

But I would ask you to-night if you ever knew him to be wanting in the house of trouble and trial; when those who were near and dear to you were ill, there, in defiance of heat or storm, was the warm-hearted man by the sick-bed of anguish. My friends, my heart almost fails me when I take a retrospect of the thirty-two years' past labour of Mr. Smith, and I feel that as God never forsakes His beloved servants, we also should be steady in our affection and attachment to one who has broken amongst us the Bread of Life, who has served the Lord so long and so sincerely, and guided the steps of the congregation so faithfully and wisely. My friends, all the aged and true preachers of God are entitled to this, our unabated attachment.

The following resolution was then carried:—

Resolved—That in accepting the resignation of the Rev. Mr. Smith, in accordance with tenor of his letter of 7th inst., a special committee be appointed, consisting of Messrs. Thomas Drysdale, W. Wilson, R. Inglis Runciman, and Dr. Alston, in conjunction with the Trustees of the church, to convey to Mr. Smith, in an appropriate address, the feelings of the congregation.

It was also resolved that on Mr. Smith's retiral from the church a suitable presentation should be made to him as a mark of the congregation's appreciation of the valuable services rendered by him to the church, and as a slight testimony of the regard and esteem which they entertain towards Mr. Smith.

The Chairman then said that, in view of Mr. Smith's resignation, it was necessary to consider now the appointment of a successor, and he felt sure he was expressing the unanimous wish, not only of the meeting, but of the whole congregation, when he said that he earnestly hoped the Rev. J. W. Fleming would feel able to remain amongst us.

The following resolution was then carried :—

Resolved—That the Rev. J. W. Fleming be requested to accept the appointment of assistant and successor to the Rev. James Smith from the 1st November prox., and, consequent on Mr. Smith's resignation, to accept the charge of Saint Andrew's Scotch Church from 1st May 1883.

Resolved—That the stipend guaranteed to Mr. Fleming, from 1st May 1883, be not less than £800 per annum.

Resolved—That Messrs. M'Clymont, James Dodda, William Anderson, David Methven, junr., H. W. Lochore, and R. Inglis Runciman be appointed as a special committee to embody the foregoing resolutions in form of an address, and arrange to give the congregation individually an opportunity of attaching their signatures to same.

The following letter was drawn up by a member of the Committee, and adopted. It was engraved and formally presented to the Rev. James Smith in due course.

BUENOS AIRES, 1st February 1882.

To the Rev. James Smith, M.A., Incumbent of
St. Andrew's Scotch Church, Buenos Aires.

REV. AND DEAR SIR—Having been named at a general meeting of the congregation of the St. Andrew's Scotch Church as a committee to reply to the letter addressed by you to the Trustees, under date of 7th ult., we now do so, conveying to you the resolution of the congregation as expressed formally on that occasion, and at the same time thanking you for the disinterested and Christian spirit shown by you in the renunciation you there make of your incumbency and its emoluments.

Resolved—That in accepting the resignation of the Rev. Mr. Smith, in accordance with the tenor of his letter of 7th January, a special committee be appointed, consisting of Messrs. Thomas Drysdale, W. Wilson, R. Inglis Runciman, and Dr. Alston, in conjunction with the Trustees of the Church, to convey to Mr. Smith, in an appropriate address, the feelings of the congregation.

Intimately bound up, as you have been, with us for upwards of thirty years, the determination that you have arrived at, to separate yourself from St. Andrew's Scotch Church, we know must only have been come to after the most earnest and prayerful meditation, and, knowing such to be the case, and that only the most powerful motives could have urged you to separate yourself from us, has weighed with the congregation in accepting

your resignation ; but, sir, we cannot do so, we cannot allow such a momentous step in your life, and such a tearing asunder of old associations of ours to come about without an expression on the part of the congregation you have so long been connected with of its deep sorrow and regret.

Your name is a household word, not only in the homes of the various members of this congregation and in those of Scotchmen scattered over the boundless plains of this province, and the hills and dales of the Banda Oriental, but is a name looked up to and revered amid all classes of society in this large and cosmopolitan city ; for, wherever sickness or sorrow entered, there, regardless of creed or nationality, were you ever found to minister to the spiritual and oftentimes the temporal wants of the poor, the sick, and the fallen.

But the Scotch community in the River Plate have a still larger debt they owe you and can never repay ; not content with the earnest care of your own flock in the city, you were not long in our midst until your active and energetic nature and large-hearted benevolence saw and took pity on the almost total deprivation of the means for supplying the spiritual wants of our countrymen in the remote districts, and you never rested or slackened in your efforts in their behalf till you saw churches arise and pastors provided for those scattered flocks. Nor was this all, for we all know that personally you have exposed yourself to the torrid heat of our summers, and to the inconveniences arising from the want of all regular communication, in ministering at all times and seasons to the spiritual wants of our countrymen in carrying out your missionary labours.

The moral effect of such a life, and your labours in the cause of Christ on all classes of the community, who can calculate ? But may He who seeth and knoweth all things lay up for you an eternal crown of glory.

We need not tell you, sir, of the loss you will be to this congregation of St. Andrew's, which you have so long, so conscientiously and faithfully presided over, for, in a ministry of upwards of thirty years, you have well acquired the title of Father of your Flock. Alas ! how few remain of the original congregation you came amidst. To-day the congregation may be said to look on you indeed as a father, for have you not been such to them ?—receiving them into your fold at the baptismal font, preparing them for the sacred rites of the Communion Table, welcoming them as members of Christ's people ; they are indeed your very own, and they look up to you with the love and affection of children to a revered and honoured parent. The

few in our midst who welcomed you to these shores, and who still go in and out amongst us, have ever found in you a true and faithful pastor and friend; for in all times of sickness or bereavement have you comforted and sustained them—in loss of fortune led them to think of other and greater riches than those of mammon, teaching us that a Gracious God often chastens us for our eternal good.

Let us now, sir, in accepting your resignation of the ministry of this congregation, assure you that the announcement therein of, under God's will, returning to end your days in our midst, after your intended trip to your mother country, is the one bright spot we all look forward to, that while the Gracious Father, Whose minister you are, spares you, you will go out and in among us, even as of old and now, doing good by precept and example, and also, apart from all your sacred labours, fulfilling the happy mission of friendship and love. That He who rules all things for our good may long spare you to your family and friends, and take you under His divine care and keeping, is the heartfelt wish of your very obedient servants and sincere friends,

Thomas Drysdale.

W. Wilson.

R. Inglis Runciman.

John Alston.

Robert M'Clymont.

David Methven.

Wm. Anderson.

James Dodds.

H. W. Lochore.

Call to the Rev. J. W. Fleming

Resolved—That the Rev. J. W. Fleming be requested to accept the charge of St. Andrew's Scotch Church on the resignation of Rev. James Smith, from 1st May 1883.

That the stipend guaranteed to Mr. Fleming, from the 1st May 1883, be not less than £800 per annum.

That Messrs. Robert M'Clymont, James Dodds, William Anderson, David Methven, junr., H. W. Lochore, and R. Inglis Runciman be appointed as a special committee, to embody the foregoing resolutions in the form of an address, and arrange to give the congregation individually an opportunity of attaching their signatures to same.

In conformity with the above resolutions, we, the Elders, members, and adherents of St. Andrew's Church, Buenos Aires, being Protestants, desirous of promoting the glory of God and the good of the church, having received and accepted the resignation of our pastor, the Rev. James Smith, and being

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satisfied of the ministerial abilities, and of the suitableness to our capacities of you, the Rev. J. W. Fleming, have agreed to invite, as we hereby do invite, and call you to undertake the office of pastor among us, promising you all dutiful respect and obedience in the Lord.

In witness whereof we have subscribed this Call this twentieth day of January 1882.

This Call, most numerously signed by the congregation, was presented to Mr. Fleming in his own house.

The following is a copy of the Rev. Mr. Fleming's reply to the Call.

To the Trustees of St. Andrew's Presbyterian Church

BUENOS AIRES, 28th August 1882.

GENTLEMEN—In answer to a request for a written reply to the Call from the members and adherents of St. Andrew's Scotch Church, which I had the honour of receiving from you some weeks ago, I can only repeat what I said at the time: that though I feel myself unqualified in many respects for this work, the Call before me is so numerously signed, that I cannot but see it is the wish of the congregation that I should remain amongst them; and, trusting in their active sympathy with my work, and their forbearance with my faults, and in humble dependence on the Divine Blessing, I cordially accede to their request.—I am, Gentlemen, yours, etc. etc.,

(Signed) J. W. FLEMING.

CHAPTER XXXIII

TESTIMONIAL TO THE REV. JAMES SMITH

AT the annual general meeting of the congregation of St. Andrew's Scotch Church, held on 31st January 1883, the Chairman brought to the recollection of the meeting the resolution passed at previous meeting as to the advisability of a presentation being made to the Rev. James Smith on his voluntary retirement from the post of pastor he had so long, so honourably, and so ably filled.

Mr. Thomas Drysdale, in an impressive speech, called the attention of the meeting to Mr. Smith's long, arduous, and successful labours in our midst, and that he had well earned rest from labour in his declining years, and thought that the congregation should show its appreciation of all that Mr. Smith had done for us and been to us by making a handsome present on his retirement from office, and that it should assume the form, not of a silver tea service, or any such form, but that of hard cash, moving the following resolution, which was seconded by Mr. James Dodds in a few well-chosen remarks, and carried *nem. con.*

That the testimonial to the Rev. Mr. Smith, on his retirement from the pastorate of St. Andrew's Church, assume the form of a money gift.

That all the members of the congregation be invited to contribute to a fund for that purpose, and that the subscription lists be also open to other communities and to the public.

That all suitable means be adopted to render the occasion one of gratification and happiness to Mr. Smith, who has for thirty-three years laboured unceasingly and faithfully in our midst.

A large and representative meeting was held in the church on the evening of the 19th April 1883, to witness the presentation of a testimonial to the Rev. James Smith.

After the Hundredth Psalm had been sung, the Chairman (Mr. Methven) made a brief address, stating the object of the meeting, and calling on Mr. Dodds for an address.

Mr. Dodds made some interesting allusions to the growth of the Church during the last thirty-three years, the encouragement afforded by such an increase, and adverted to the pleasant and agreeable nature of the intercourse which he had so long enjoyed with Mr. Smith, and concluded by wishing that he might be blessed with health, and peace, and sweet content.

A letter, which formed the subject of an address which Mr. Thomas Drysdale had purposed giving on this occasion, was then read by Dr. Alston. Mr. Smith was spoken of most highly in his various capacities of preacher, pastor, and friend, and, turning to him and speaking to him as one who had received much profit from his ministration and visitation, he assured him that his labour had not been in vain. He ended by pronouncing, in his own name and in that of the community, the benediction: "The Lord bless thee, and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."

Mr. Mohr Bell remarked upon the satisfaction it must afford to Mr. Smith to see that his efforts for good had been appreciated. He alluded to the kindly feeling that had always existed between them; he spoke of the special attentions Mr. Smith had always shown to those in sickness and distress, and mentioned the strong claims which he had upon young men, owing to the great interest he had always shown in their fortunes and pursuits.

Mr. Runciman heartily endorsed Mr. Bell's remarks, and stated that no words that he could utter could add any lustre to Mr. Smith's name, which would always be associated with the Scotch Church in Buenos Aires. Referring to his late visit to Scotland, he mentioned that he had been invited

the Scotch community in Buenos Aires, and who now relinquishes his charge to revisit his native land, ought, however, to be of interest to all, and worthy of a little thought.

One of the first thoughts that strikes us is, that in this case rest has been nobly earned by hard labour and the conscientious discharge of the many duties which claimed his attention. The amount of hard work which Mr. Smith has gone through cannot very well be estimated, but we all know that it has been great, and that to him work has now become a second nature.

What is most unusual is the *universal* expression of good wishes towards him, called forth by his approaching leave-taking. How seldom do we see a community so united as they are on this point, and we think it can only be accounted for by his unvarying charity always disposing him to judge leniently of all, thus showing forth in his life how charity can cover a multitude of sins.

Notwithstanding the long period of time that he has been here, we never heard of his having made a personal enemy, and he has, to a certain extent, escaped that spirit of detraction which almost invariably finds fault with those who stand high in popular estimation, and we believe it is owing to his unvarying cheerfulness, kindness, and considerateness that he holds his present position, which we consider to be that of the most popular foreigner in Buenos Aires.

Another thing is the intimate connection that is now about to be broken. Few men have opportunities possessed by heads of congregations for sharing in the joys and sorrows of so many families. Mr. Smith has been associated for a long time with most of the changes which have taken place in the Scotch community, and it may safely be said that there are few Scotch families, resident here for any length of time, but have had some member baptized, married, or buried by him, and no one belonging to the congregation can hear his name mentioned without recalling associations, sometimes sorrowful and sometimes pleasing, in which he will occupy a foremost place, but into which outsiders cannot enter.

Most of us can imagine him in the pulpit, opening the service with the 124th, 148th, or some other favourite Psalm, then reading a portion of the Scriptures, to be followed by prayer and the running commentary on the Books of the Old Testament. Equally familiar is he to us "fencing the Tables," discoursing on the parables of our Lord, on the fulfilment of prophecy, upon Daniel, or, as generally happens in September, reviewing his long sojourn amongst us.

He bore his great commission in his look :
But sweetly tempted awe ; and softened all he spoke.
He preached the joys of Heaven, and pains of Hell,
And warned the sinner with becoming zeal ;
But on eternal mercy loved to dwell.

In the Sunday School "listening for silence," admonishing and encouraging the children, or performing the pleasing duty of returning thanks for mercies received, he will be long remembered.

See him going along the street with his usual long and firm stride, crossing over to address a friend, and, if closely watched, he might occasionally be seen slipping something into the hands of those who he knows require assistance. Entering a house with a hasty salutation and a kind word for all, inquiring why the children were not at school last Sunday, and showing an amount of interest in the pursuits and fortunes of the various members of the family which is pleasant and gratifying to all ; and then on the doorstep, leaving in the hands of the smaller children something which he tells them will procure them sweeties.

But there is another series of pictures in which he may not be quite so familiar. Let us go into a house where all is joy and gladness ; every one is gay, and this is but natural, for it is the occasion of the marriage of the daughter of the house. There, equally at home, may be seen the slightly-bent but active form and the silvery hair ; and the well-known voice may be heard blessing the union or cheerfully wishing them every happiness and proposing the health and success of the newly-married couple.

Change the scene once again, and let us go into the house of death ; doors and windows are closed, and all is semi-darkness ; the company of mourners is gathered round, and the reverent tones of the pastor are heard rising in prayer for that support and consolation for the bereaved ones which can only come from one who knoweth all our infirmities and feels for all our sorrows ; or recommending to His care the widow and the orphans, the only other sounds being the sobs of those who cannot restrain their grief.

But we must now draw to a close. Let us hope that the parting will not be for long, but that he may soon be back in health and strength to spend the remainder of his days amongst us, and that—

The shades of evening peacefully
Shall close around his head.

Though we know that the parting must be trying for him,

we may also be sure that it will not be made more painful by any feeling of having failed to do his duty to his charge. Neither is there any doubt that the rest which he now intends to enjoy is fully merited by his well-spent life, which has been used in the service of his Master, and that for him is laid up that crown of glory promised to all those who walk in the paths of wisdom. He has been an example of that life which is pure, and lovely, and of good report, of which he has so often spoken, and we believe that he can now apply to himself one of his favourite texts: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

The Rev. Dr. Smith preached his farewell sermon on the 13th May 1883, left on the 15th to visit his native land, and after an absence of six months returned on the 8th November 1883.

Rev. Dr. Smith's Reception

"Among the events of the month we have much pleasure in recording the return of the Rev. Dr. Smith from a short tour in his native land, which has been pleasantly and profitably spent among the scenes and friendships of his earlier days, and where he has enjoyed a well-merited respite from his long and arduous labours during an unbroken record of thirty-two years. We were glad to meet him in vigorous health, and looking several years younger than when he left us.

He comes indeed as a friend in need, and in the absence of his successor, the Rev. J. W. Fleming, who is now recruiting his health on the slopes of the Andes, he has, with characteristic 'Pauline care of all the Churches,' voluntarily resumed his pastoral labours so lately laid down.

His reception on his arrival per Royal Mail steamer *La Plata* was in keeping with the high esteem in which he is held by the people among whom he has laboured so long, so faithfully, and so well. A special steamer was engaged for his landing, and freighted with members of the Kirk-

Session, Churchwardens, Sunday School teachers, and other friends, including his own family relations. We left the Mole amidst the freshening morning breezes, and quickly reached the anchorage, and as we boarded the majestic floating palace and made our bow, the gallant captain and all his officers gave us a thorough English welcome, and then, with heartfelt gratulation, 'each for the other's welfare kindly speers,' till sound of platter told our quickened ear 'twas breakfast on; the ladies handed down, we ranged around the hospitable board in order due, and all did justice to the sumptuous fare.

A scamper o'er the ship surprised our vision unprofessional; her beautiful saloons, with every other possible provision for the comfort of passengers, gives 'life on the ocean wave' a zest ne'er dreamt of in our antiquated philosophy. The Rev. Doctor, in his usual graceful style, thanked the gallant captain and his officers for their uniform kindness to him during the voyage, and hoped that, protected aye from 'fire and foe,' the staunch *La Plata*, with gallant British crew, might often safely bear her living freight across the waste of waters.

We bade our kind adieus and steamed for Home, sweet Home, in fashion, 'See the conquering Hero comes' (in prose). The Rev. Doctor was enveloped in friends on the Mole, long famed in *Standard* page for holes in days of yore, now safe and sound; what pleased him much, a group of little folks from Sunday School gave hearty welcome—though least in stature, never least in his esteem.

We are all delighted to hear that the health of our ardent young pastor, the Rev. J. W. Fleming, improves, and sincerely hope that under God's blessing he may soon be permitted to leave the breezy Andine heights, reinvigorated for his work, and long spared to administer among us, and that the Rev. Dr. Smith may at last enjoy that quiet and ease which he so well deserves."

CHAPTER XXXIV

ILLNESS OF REV. MR. FLEMING—ARRIVAL OF REV. MR. ROBERTSON

Who breathes must suffer, and who thinks must mourn :
The human race are sons of sorrow born.

It was known only to a few intimate friends that for some time past the health of our ardent young pastor, the Rev. J. W. Fleming, had not been in a satisfactory condition, and the following unexpected official announcement to the Trustees and Kirk-Session was received by the congregation with feelings of profound regret and deepest sympathy :—

BUENOS AIRES, 17th August 1883.

To the Trustees and Kirk-Session of
St. Andrew's Scotch Church.

MY DEAR FRIENDS—I regret to inform you publicly, as I have already done privately, that the doctors here have, after examination, pronounced my health to be in a bad state, and consider it absolutely essential that I lay down my work for one or two years.

I therefore put this matter in your hands, and in accordance with the request several of you have made, I leave you entirely free to act as you think best for the interests of the congregation. —I am always yours affectionately, J. W. FLEMING.

At an extraordinary general meeting of the congregation, held on 6th September 1883, the following resolution was carried unanimously :—

That the congregation of St. Andrew's Scotch Church desires to convey to the Rev. J. W. Fleming its most sincere and heartfelt

sorrow that it has pleased Divine Providence to deprive him of the health and strength necessary to fulfil at present the duties connected with the Church. Further, in the full hope that a temporary cessation from his labours and a residence in a more congenial climate may, by the grace of God, restore our worthy pastor to perfect health, a leave of absence be granted to him for twelve months.

The meeting also authorised Mr. Runciman, as acting Hon. Sec. to Trustees, to communicate with Mr. Barclay by cable, soliciting his kind assistance, combined with that of Rev. Mr. Nicol of Edinburgh, to obtain for St. Andrew's Church, as soon as possible, a suitable clergyman to undertake the duties of the Rev. Mr. Fleming during his leave of absence, and that if possible an ordained minister should be selected.

Mr. Barclay was authorised to provide a first-class return passage for the clergyman appointed, at a stipend offered of £500 sterling per annum, say £400 as provided by Rev. Mr. Fleming's generous offer, with £100 additional to be subscribed by the congregation.

It was also resolved :—

That the Kirk-Session address a letter of condolence and sympathy to Rev. Mr. Fleming, acquainting him at the same time of resolutions passed at this meeting, and thanking him for his most liberal offer to give up one half of his stipend towards stipend of assistant.

And the following resolution was also carried :—

That the Rev. Mr. M'Neill, Rev. Mr. Ferguson, and the pastors of the Methodist Episcopal Church, be thanked in the name of the congregation for their kind readiness in supplying services during Mr. Fleming's absence.

A temporary residence in some of the Andine provinces had been recommended to Mr. Fleming by his medical advisers. His choice seems to have fallen on Mendoza; and after many inquiries he heard of an English doctor long resident there, got a letter of introduction, which he forwarded with further inquiries, and received the favourable reply: Come! He also got introductions to local magnates, Governor, Minister of Government, banker, and senators. With these he hoped to smooth the way, and although

several of the gentlemen were absentees, the introductions did prove successful, and at last produced a prospect of pleasant quarters through the kindness of Dr. Day.

Some time ago a Don Estanislao de la Reta had purchased an estancia on an outlying ridge of the Andes, and in connection with this had built a retreat at a height of 5000 feet above sea-level. Here he had planted trees (an alien feature in the Andine heights), had formed an artificial lake, and had done much to soften and modify the rugged grandeur of the mountain scenery—in fact, produced a habitation where his family and friends could spend the summer months in rural quiet and comfort—

Far from the tumult and the strife,
And all the idle farce of life.

A portion of the house had been kindly and frankly placed at Mr. Fleming's disposal, and gladly and thankfully accepted. He arrived in Mendoza in October 1883, and took possession of his new residence the Crucecita, at the beginning of November—happy name for habitation clerical and Herald of the Cross. Here he was the sole occupant of the house, with the aged Juana as cook, butler, and general household factotum for one month, when much company arrived to spend the summer months. Happy change! to cheer his solitary loneliness and isolation.

We have had the privilege and pleasure of a perusal of his diary kept during his stay at Mendoza, and have noticed the many stirring events by flood and field it records. His energetic temperament and artistic tastes led him into many an arduous climb and perilous descent among the mountain crags. The only large game in those parts was the guanáco, and occasionally one of those animals would form the only food for days. The flesh would then be cut up into thin slices and dried in the sun (called by the natives *charque*), and this was kept in store against the possible non-arrival of the weekly meat supply from the lower mountain regions, which sometimes happened from continued storm and swollen rivers. On such occasions

Juana, the cook, full of care for her master's dinner, would, with field-glass in hand, for weary hours together scan the distant horizon for the expected vehicle till, when darkness fell upon her weary vision, she would exclaim, "Caramba, my poor master will have no dinner to-day." But Juana's fears are quickly laid at rest when her master produces from his stores of preserved provisions a sumptuous spread of ox tongue and other meats, washed down by a cup of fragrant Bohea, and Juana exclaims, in utter wonder, "Bendita sea Dios, las cosas que saben estos Ingleses."

His photographic camera was often held in requisition, and many scenes of rugged grandeur find a place in his diary. The two saddle horses placed permanently at his disposal carried himself and family safely over many early morning health-giving excursions. Mr. Fleming had the privilege and pleasure of associating with many native families during his stay in Mendoza, and esteems them very highly for their abundant kindness and courtesy to strangers, and the uniform generosity of his host, Dr. Estanislao de la Reta, will remain engraven upon his heart while memory lasts.

Mr. Fleming's energetic temperament and love of physical exercise sometimes carried him far afield among the surrounding estancias, where he seems always to have been a welcome guest, and we firmly believe, and advanced medical science bears us out in affirming, that to this temperament is largely due, under the Divine blessing, his complete restoration to his wonted health and strength.

His ardent desire to scale the hoary-headed "Tupungato,"¹ where human foot has never trod, had now been given up, but he still cherishes a hope that some countryman of his own will, at some future day, accomplish and carry out his embryonic design.

Mr. Fleming returned to Buenos Aires for a short stay with his family and congregation in March 1884, after five months' absence on the breezy Andine heights, much improved in health. He returned again to Mendoza,

¹ Mountain in the Andes, Province of Mendoza, 22,140 feet above sea-level.

accompanied by his family, in July 1884, took up his old quarters at the Crucecita, and resumed the old life, under more comfortable conditions, where he remained nine months more, and finally returned to Buenos Aires in May 1885, after an absence from his charge of fourteen months, completely restored to health, and, we may truly say, a wiser and a happier man.

Wisdom's self
Oft seeks so sweet retired solitude
Where, with her best nurse contemplation,
She plumes her feathers, and lets go her wings,
That in the various bustle of resort
Were all too ruffled, and sometimes impaired.

MILTON.

Our assistant, the Rev. Charles Robertson, M.A., B.D., arrived from Scotland in June 1883, one month before Mr. Fleming's return to Mendoza, and his arrival was welcomed with much gladness by the congregation.

Mr. Robertson was a young probationer of great promise, and his faithful pulpit and pastoral ministrations and kindly disposition gained for him in a marked degree, during his short stay among us, the highest esteem and love of the congregation. We may here remark that he benefited much by the advice and counsel of the venerable Dr. Smith, who kindly continued to marry and administer the Sacraments during Mr. Fleming's absence.

Mr. Robertson's engagement was for one year only, at a stipend of £350 sterling, with outward and homeward passage paid by the congregation. He returned to Scotland on the conclusion of his engagement, carrying with him the heartfelt approbation and prayers of the congregation.

Presentation to the Rev. Charles Robertson, M.A., B.D.

On the 27th April the Kirk-Session and Trustees met in the vestry to present Mr. Robertson with an illuminated address, as well as a very handsome gold watch and chain.

The Rev. James Smith, D.D., made the presentation, and said :—

MR. ROBERTSON—It affords me great pleasure to be the medium on behalf of those amongst whom you have so zealously and faithfully laboured, of presenting you with this beautiful address and this watch and chain as a mark of esteem for your personal character, and of gratitude for your professional services. To every part of Church work you have given the most earnest attention. Your pulpit ministrations have shown careful preparation, depth of thought, and evangelical fervour. The Sunday School, and everything connected with the young, has been the object of your constant care; you have not only visited the sick, but, whenever you could command the time, you have been found visiting from house to house, and your kind and genial disposition has made the visits highly acceptable. My intercourse with you has been to me a source of pleasure, though you have required no assistance beyond that advice which my long experience enabled me to give, and which you were always willing to receive in the spirit in which it was given. The many friends you leave behind you in Buenos Aires will be glad to hear of your continued welfare, and they trust that God will, in His own time and way, provide for you a sphere of labour worthy of your talents and piety.

Mr. Robertson, in a very feeling reply, said how very deeply he appreciated the gifts he had received, which he would value not only in themselves, but more especially in consideration of the kind feelings they expressed. He had come to Buenos Aires with many fears lest his inexperience should stand in the way of his usefulness, and though he was conscious of many faults, yet he had received so much kindness, and found everybody so ready to stand by him, that he had never felt in any real difficulty. He had also had the ripe experience and willing help of Dr. Smith, and so pleasantly had the time passed, that he would always look back on his stay here as a very happy one.

Mr. Fleming said that he could not allow the occasion to pass without saying how very highly he appreciated Mr. Robertson's earnest work, and that in his long stay at Mendoza he never felt any anxiety over the work of the Church, knowing that it was in such good hands.

The following is the address, which was signed by Dr. Smith, Mr. Fleming, the Elders, Trustees, and several Communicants:—

To the Rev. Charles Robertson, B.D.

REV. AND DEAR SIR—It is with much regret, and with many hopes and prayers that your future career may be one of prosperity, usefulness, and honour, that we, the undersigned members of Kirk-Session, Trustees, Communicants, and adherents of St. Andrew's Scotch Church, at this time bid you farewell.

We regret that a connection that has been fraught with good to so many of us is now so near its close.

In circumstances of difficulty the old cry of Macedonia had gone from us, "Come over and help us," and in the land of our blessed Church's origin you heard, and, as those who were called of old, you obeyed. For our sakes you underwent a year of separation from old connections, you laid aside for a year home ambitions, you accepted voluntary expatriation; we, for whom you did this, are not unaware of the amount of sacrifice such a course entailed, and we are not ungrateful for it.

Our gratitude is due to you, not merely for the ready response to our cry, but for your whole course of life since you have been among us; you came to fill a place which is ever a difficult one in every profession to occupy, that of *locum tenens*; you took the place of our own pastor, who, in search of health, had for a time been removed from us. You had, it is true, the ripe experience and kindly sympathy of our worthy and esteemed senior pastor, Dr. Smith, to fall back upon, and these had undoubtedly their influence in clearing away difficulties from before you, but in your position you had special work to do, and our testimony is that you did it "as unto the Lord, and not with eye-service as men-pleasers." At sickness in our hospital, or in the midst of our families, you have willingly been present, emulating your Master, the Good Physician, administering draughts of spiritual consolation to those who were sick in soul and had no helper.

You have from Sabbath to Sabbath broken among us the bread of life, you have sown the good seed, and have cast your spiritual bread upon the waters, to return to you, we hope, in blessing after many days. Your pulpit services have been appreciated by us, and have been distinguished by a literary grace and by a depth and ripeness of thought alike beautiful and suggestive. You have placed yourself at the head of the young people since your arrival, and you have zealously endeavoured to fulfil Christ's command, "Feed my lambs." It has been a pleasure to visit the Sabbath School on ordinary Sundays, and

no less a pleasure to meet with them on other more festive occasions, and much of this during the past year has been due to your constant supervision and sympathy. You have taken the greatest interest in our congregational matters, the Day School, the Library, the Young Men's Society. It is principally due to you that this Society has been re-organised, and we know, if its results correspond with your wishes, our young men by it will be made better morally and intellectually. Your fostering care of our Parish Magazine, which accompanies *Life and Work*, has kept it at a very high standard throughout the year.

Those of us who have had the privilege of meeting you privately, and those who have had the greater pleasure of your friendship, will retain pleasing recollections of the ready sympathy and kindly feeling with which you always met us.

Parting is seldom other than bitter, but in this case our pain is mitigated by the possibilities of your future, in which we will ever from this time forward take the deepest interest. That you may gain the position you deserve, and that all blessings from the Giver of everything that is worth having may attend you, is the heartfelt prayer of us all.

We have now great pleasure in handing you this, along with the accompanying watch and chain, which we hope you will accept as a pleasant "recuerdo" of your sojourn among us.

BUENOS AIRES, *April* 1885.

Mr. Robertson's many friends in Buenos Aires were much pleased to hear that shortly after his arrival home he had been appointed assistant to the Rev. John M'Leod, D.D., of Govan, a large and populous parish, which would give scope for even Mr. Robertson's energy, and that in 1889 he had been ordained to the parish of Assynt, in Sutherlandshire, in the Presbytery of Dornoch.

CHAPTER XXXV

OPENING OF THE BARRACAS CHURCH—MEANS OF SUPPORT— DEATH OF MR. DRYSDALE

Not in vain the distance beacons. Forward, forward let us range,
Let the great world spin for ever down the ringing grooves of change.
TENNYSON.

SOME of the older members of our community will still remember the unsavoury and unsightly aspect of the Barracas suburb half a century ago, where flourished the celebrated saladeros and killing grounds of Browne, Dowdall, Baudriz, and others, on both banks of the Riachuelo, where, apart from their valuable products of jerked beef, hides, and tallow, hundreds of lean kine were often slaughtered for the hide alone, and the carcases were left to mummify under the rays of the sun, until ultimately converted into another useful product—bone-ash.

The small population of Barracas at that time consisted chiefly of workmen connected with the saladeros, and their primitive straw-roofed, mud-walled cottages in scattered groups over the plain formed a salient feature in the landscape, and held within their walls a sturdy race of Basque and Irish pioneers. Some of them from these humble beginnings afterwards became millionaire landed proprietors and many of them wealthy sheep farmers in the land of their adoption.

As a sanitary precaution and necessity these saladeros have long ago been removed to a safe distance from our densely-populated centres, and their place is now possessed

to a large extent by the Great Southern Railway Co., and is covered by their "Sola workshops," stores, deposits, sidings for cargo trains, and neat, comfortable cottages for their army of mechanics and other workmen, amounting in the busy season to not less than 1500 employees, of whom 300 are English-speaking people.

The continued exit of the population, and especially the industrial classes, from the centre to the suburbs, where house rent and living were found to be cheaper, had up to the year 1887 given to Barracas (where several factories had been established) a very large share of the outgoing population. A very considerable number of the Scottish community was now settled there, and it was generally felt as an imperative necessity that an effort should be made to provide for that ever-increasing section of our people a permanent place of worship and ministry in their midst.

With this object in view, an extraordinary general meeting of the Church was held on the 12th July 1887 in the schoolroom to discuss the question of purchasing a piece of land in Barracas and building a small church, or church and school.

Mr. Fleming related the steps that had been taken. He said that, as the meeting was aware, services had been conducted every Sunday in the schoolroom belonging to the Rev. W. Williams. Mr. Williams had also conducted a Sunday School, which had been well attended. The room, however, was not at all suited for public worship, and it was highly desirable that a more comfortable building should be got.

He said it was also felt by some friends of the Church that, if possible, the building should be arranged in such a way that it might serve as a church on Sunday and a school which the Rev. W. Williams might have during the week, free of rent, in consideration of his services on Sundays. A very suitable piece of ground had been offered, consisting of eighteen yards front by forty yards in depth, at a price of \$3200 ; and through the kindness of Mr. Francis Younger, this piece of land was still available at the same

price, though it was now worth very much more. He next described the plans drawn out by Mr. Herbert Inglis, Architect, from which it appeared that the cost of building a room and classroom large enough to hold from 150 to 200 people, with benches to serve either as desks for school use or seats for the service on Sundays, would cost in all about \$11,000 to \$12,000 m/n. If, however, a hall suitable for the Sunday services were built, and the idea of a school abandoned, then the entire cost would not exceed \$8000 in all. Mr. Fleming further explained that after the building was concluded there would not be any permanent burden on the community in connection with its maintenance. In answer to a question as to the support the proposal would meet with, he said that five gentlemen had promised \$1000 each, and he had reason to expect several other large subscriptions. There was, besides, a house on the ground rented at \$16 m/n per month, and in the event of there being a deficit, he thought the interest of a considerable sum could be met by this rent. It was agreed to erect a building which would serve for both a church and a school.

Rev. Mr. Fleming reports in May 1888 as follows:—

It is with the highest satisfaction that we publish the following subscription list, amounting to \$15,064 m/n. It has much exceeded our anticipations, and indubitably shows that the Scotch community are alive to the highest interests of their poorer brethren. A few people have refused to help, but they are not many; and on the other hand we have received help from many others from whom we did not expect it. It is a special pleasure to note that so many people in Barracas have subscribed. Though the amounts are small, it is a proof that many people are interested in the church. The amount subscribed will, it is thought, be sufficient to pay all expenses, but of this we cannot be certain. In the meantime the list still remains open for any friends who may have forgotten to send their offering.

Opening of the Barracas Church

The new church was opened on Sunday, 24th June 1888. The whole cost of the building has been about \$15,000 m/n.

It has been built by Messrs. Nicolls and Donne, Mr. Herbert Inglis being the architect, and the general opinion is that nothing could have been more suitable or more neat and pretty. The church stands in a quiet, but accessible street in North Barracas. It has been built with an open Gothic roof of varnished pitch pine. Outside, the bricks are shown in their natural colour, and are all pointed with lime. The windows and corners are faced with Portland cement. The church has been fitted with a special style of bench, which may be made into a desk, a table, or a seat with a rest at the back. The building has been divided into two parts, so that it might be more advantageously used as a school; but by means of large folding doors the whole church may be thrown into one room. It is intended that during the week the building shall be used as a school.

The church was opened on 24th June at 3 P.M., when it was filled in every part, over 200 people being present. The service was conducted by the Rev. W. Williams and the Rev. J. W. Fleming. The latter preached the sermon, which was based on the words, "Lord, I have loved the habitation of Thy house." He referred to the reverent and devout feelings suggested by the fact that the church was God's house, and spoke of the reasons why we should love God's house—because of the blessings received in it, and because of the good habits with which it was associated; of what we loved in God's house, and how we should show our love; and lastly, the reward of loving God's house, which, he pointed out, lay in the preparation for heaven, of which we read, "There was no temple therein." He concluded by saying that at first it had been a very anxious time for the committee in charge of the building, seeing that they were not sure of what support it might receive, but the anxiety had passed away, and he had the great pleasure of saying that so generous had been the response, that though the cost had far exceeded the original estimates, the church was opened without a dollar of debt.

The musical service consisted of two anthems, "Hear the Prayer of Thy Servant," and "The Lord is my Shepherd,"

together with hymns appropriate to the occasion. The choir of the Scotch Church were present, and the music was most effectively rendered. The collection in aid of the funds of the church amounted to the highly satisfactory sum of one hundred dollars.

Social and Congratulatory Meeting

A social meeting of the Barracas congregation was held in the church on Tuesday, 26th June 1888.

The Rev. J. W. Fleming said that the building they now worshipped in was really the outcome of many years of patient pastoral visitation on the part of Dr. Smith.

Dr. Smith, after speaking of the pleasure it gave him to see the people in their new church, proceeded to give a short address on the religious history of Barracas. He said that, having been thirty-eight years in the country, he could perhaps claim to know more about Barracas than any one present. When he knew it first, it was a small collection of huts, with very few English. It was not till the Great Southern Railway was opened that English people began to live there, but since then the English-speaking community had gone on increasing. He referred to the good work done by the Rev. Mr. Goodfellow, of the American Church, and specially mentioned the labours of the late Rev. F. Lett, of the Anglican Church, who, he said, had done more than all the others put together. He said the Scotch community had felt it their first duty to provide religious ordinances for their own countrymen in the camp, and pointed to the Scotch church at St. John's, Glew, and at Chascomus and Jeppener. Consequently, it was only recently they had been able to turn their attention to Barracas, but he was delighted now to see so suitable a church, and he hoped it would be filled from Sunday to Sunday.

The Rev. Pelham Ogle, M.A., of St. John's Anglican Church, went on to say that there were three great principles which a church should have before it. First, the worship of God; second, the strengthening of the moral

life; and thirdly—what he thought was often forgotten—the preparing of the heart for worship.

Dr. Thompson, of the American Methodist Episcopal Church, also addressed the meeting.

The Rev. W. Williams, who was to have the chief charge of looking after the church, was very cordially received, and said that he wished to thank all who had helped to make their meeting a success. He returned thanks to the friends in Buenos Aires who had, out of their generous hearts, provided the funds for building the church they now occupied, which he trusted would be valued and used for its true purpose—preaching of Christ crucified.

The Rev. J. W. Fleming, in closing the meeting, said that, as the minister of the Church that had almost entirely built the church they had just opened, he wished to point out that the church was built in the hope that it would be appreciated by those now before him. Not only had the people of the Scotch Church built it, but they were willing to do much to help the community that worshipped in it; only it would be an indispensable condition that they were willing to help themselves. Friends belonging to the church in town had already provided sufficient funds to permit Mr. Williams engaging a teacher to take occasional management of the school, and they would do all they could in order to leave Mr. Williams free to do pastoral work among them.

Barracas Sunday School

There is no truer index of the permanence and stability of our churches than the abundant ingathering of the young into the fold of our Sunday Schools, and the following report of the Rev. W. Williams speaks volumes for the rapid growth and expansion of the Barracas Church.

The Prophet Samuel, when he was led by the voice of the people to make a complete change in the relation of his people to their God and to themselves, asked *him* who was to carry this change into effect to “stand still awhile.” Doubtful as some may be in the results of reports, and in their reliability, they give us an opportunity to obey a voice calling us to pause. In

this case we trust that the true prophet of God—Christian work—calls us to “stand still awhile,” and to listen to a “word from God.” The pauses of life are invaluable, so are the pauses of Christian work. Here we have an opportunity to review, to see the strength and bearing of the work, and, above all, to see its defects. But have those who are at ease in Zion the blessings of these noble standpoints of God?

In our last report we were very sanguine as to the future. Now we are glad to say that we have not been disappointed. Our Secretary, Mr. Jacobs, who kindly compared and analysed our roll-books, thus says in the notes he gave us: “This year we are pleased to state that not only the children have increased in numbers, but also teachers.” This is above what we were able to state last year. One of our complaints was this: We have had difficulty in keeping up our staff of teachers. At the beginning of the year we were in this dilemma; two or three classes had to be joined together, to the great disadvantage of the scholars, and this entirely because we were unable to get teachers. One offered her services if she could get a class to her liking. We did our best to meet the conditions, but because all the angles and carvings were not to the rules of *religious* geometry, we saw nothing more of this *Christian* woman. “Will heaven be carved to suit the crotchets of men?”

We have now, however, got over this difficulty by several new arrivals from Scotland, and the present staff of teachers numbers 13—7 gentlemen and 6 ladies. The number of scholars is from 110 to 115. So in numbers we have made a good mark. Our Secretary says, in reference to this, “exclusive of some children who have left us to go to some other part of the country.” But numbers are not always safe to base any conclusion upon. True! What then? *Work*. Under this head we may refer to the following, exclusive of the reading and searching during the ordinary work of the class.

(a) *Singing*.—This branch of the Sunday School work is very important. We believe that the boy reformer of Germany and the world might have his place alongside the Martin Luther of the future. Who can overrate the influence of music on the human mind, and the beneficial effect thus created. We find the influence of the Sunday School singing on the few native boys who frequent our Sunday Schools. This week the truth came very forcibly to us. As I was passing two little ones about the age of six, my ears caught an English word. I could not understand the thing, as I was almost positive the children knew no English. It turned out that one of them had been a month in

our Sunday School. I stopped and listened, and to my delight the little one was repeating to the other the beautiful hymn, "Gentle Jesus, meek and mild." Ye singers of the cross, behold your possibilities!

(b) *Special Effort to be alone with the Children.*—This we conduct ourselves every Sunday for about half an hour before the school. Our method is this: Hymn and prayer, then the subject for the meeting—the "History of Samuel." We take few verses at the time, and draw the most living truths we can out of them.

(c) *Literature.*—The Library has become these years the *par excellence* requisite of the Sunday School. Through the kindness of the town friends, we have had a nucleus of a library. And through the further kindness of Mr. Drysdale we have just received a very material addition to the Library. When these books are in circulation we shall be able the more to appreciate this noble Christian action. The number of books used between 15th April and 12th August has been 150 volumes.

We have also undertaken the vexed question of *Collections*. Of this movement we were greatly afraid, but our most sanguine hopes have been realised. The questions were given: "Collect for what object?" and "How?" We proposed either a missionary scheme or the "Sunday School Union." The lot fell in favour of the last. The method adopted for collecting is as follows: Every class to have a box, numbered; this number, with the name of the teacher, to be entered in a book kept for the purpose. Boxes not to be opened more than once, or, at the farthest, twice a year, when the amount will be declared in favour of the class. Hitherto the movement takes well, and the noble bearing of the scholars and teachers will not let the matter fall through.

To those members of our Church who are so *disloyal* as to say that a church and Sunday School were not needed we say "*Come and see.*" We shall give you welcome, that your eyes may behold the 115 children with 13 teachers seeking the will of their heavenly Father with diligence and reverence; that your eyes may behold the noble possibility for Christ and Christianity. We conclude with the quotation from a letter we received from England a few days ago from a true friend of our Sunday Schools: "I hope to hear that the number has risen to 200. The children are in the neighbourhood; encourage the teachers to gather the little ones into the fold."

Yes, we say, into the *fold*, and may it be said by the Spirit of Christ.

Means of Support

Some months ago (we are writing of the year 1888) it was intimated that steps were being taken to obtain funds to support our branch church in Barracas.

Subscriptions were received from several gentlemen, amounting in all to \$1682. To this has to be added the balance from Barracas, \$388·74 (the full amount subscribed was \$432·78).

This amount, which is exceedingly creditable for Barracas, has been made up (1) from church-door collections; (2) by annual subscriptions from several gentlemen; and (3) by weekly or monthly subscriptions by means of the envelope system.

The total in the hands of the Sub-Committee was \$2070 m/n. Out of this the Committee informed Rev. W. Williams that he could draw at the rate of \$100 m/n per month from 1st June to pay a teacher. He himself would thus be left at liberty to take up more pastoral work.

The Committee thus had in hand on 31st December 1888 the sum of \$982. They handed \$200, as a present, to Rev. W. Williams, and carried over \$782. This may seem a large sum, but in a few cases the Committee were given to understand that the subscription might not be repeated, and consequently they thought it wiser to hold such a sum in hand as would enable them to continue the grant of \$100 per month till June 1889.

Prize Distribution—Barracas Sunday School

The distribution of prizes took place on 16th December. Mr. Thomas Drysdale, who was accompanied by Mrs. Drysdale, distributed the prizes.

We quote the following extract from Mr. Drysdale's address:—

First of all, allow me to congratulate you who worship here upon the circumstances in which, by a kind Providence, you are placed.

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A new sanctuary, both commodious and beautiful, has risen up to meet the wants of the people in a growing and enterprising neighbourhood. Well may we supplicate, in the spirit of Solomon, that the eyes of the Lord may be open upon this house day and night—the place whereof he said that he would put his name there, 1 Chron. vi. 20

There is yet very much to be done, and something surely as regards the pastor, but wide and commendable steps have been taken for good, and let the Lord have all the praise. It is interesting as well as instructive to observe how communities are formed and spread. Only a little more than twenty years ago the land where the church is built and surrounded by a large and active population was a barren waste, a place where no one seemed to have a mind either to work or to dwell. The advancement, in short, has been marvellous; and there is one special duty, delightful enough, but liable to be forgotten, devolving upon us all; that is, to see that the things of religion be not suffered to lag behind, but that they keep pace with the steady march of civilisation and commerce.

But I must pass on to my more special theme, which is the work of the Sunday School.

Here I have a few words for you that are the parents or friends of the children who attend the school.

A parent myself, and a Sunday School admirer of many years, I scarcely need to crave indulgence if I should unintentionally seem to speak with some freedom or authority.

Well, my friends, the Sunday School, however to be valued, is not a substitute for the pious training of home. No minister or teacher can take upon himself or bear the personal responsibility of a father or a mother. It is first of all, and in the most express manner, on the parents that the godly upbringing of the little ones is laid.

But there is no doubt that the Sunday School is a great and blessed assistance to you that are parents. Teaching is there carried on as a system, and under circumstances of peculiar advantage, whilst the children are cared for and encouraged by those who are themselves the declared and approved followers of Jesus Christ. But in directing our thoughts not so much to Sunday School work in general as to the work of this particular school, let me point out the importance of your cordial, constant, and tangible co-operation. If it is a good thing, then sympathise with the teachers and give them every practical manifestation of esteem in your power.

These teachers love your children; they work hard through

the week, but grudge not a portion of their Sabbath to do them good ; they prepare what they have to tell the little ones, and travel in the sun, if need be, that they may sow the precious seed.

It is thoughtlessness, or worse, to forget the teachers ; it is an ignoring of much pious labour and self-sacrificing love.

I do not speak of the teachers as angels, as if they were perfect and without flaws to mar the fair picture of humanity. Then would you justly consider me a man of points, and hold my opinion as of little worth. But whilst our teachers are like other people, poor and needy sinners, with much in their own hearts to deplore, they are at the same time, and all in all, among the cream of the earth. See, then, that you trust them, that you turn out the children on Sunday, and that you spare neither your time nor your pocket when there is a call for liberality.

There is nothing invidious here in the special mention of the name of our friend Mr. Williams, to whom, as I think, we all owe a debt of gratitude. Mr. Williams is not overly supplied with the necessities of life or the good things of this world, and perhaps he has not a few inward sorrows which a little more consideration on the part of others might lighten or cure ; but irrespective of such discouragements, he gives himself devotedly and successfully to the work of the Lord Jesus. I am bound to say of him that my own admiration of his labours is great, and I wish him long-continued health to work as he is doing, and that with the manifest countenance of his Father in heaven.

Well then, I have fondly to ask you to support the hands of Mr. Williams and all the teachers in their noble work.

Do not consider me presumptuous ; forgive me if I seem to press too much, for I am in earnest, as one who knows how frail man is, and that as one well up in years, I may never entreat you again. Yea, it is no less the earnestness within me than my will or myself that speaks when I crave a loving, continuing and thoroughly practical sympathy for the dressers of this portion of the Saviour's vineyard.

In the next place, I have something to say to the teachers themselves.

My friends, this is not the first time I have addressed you ; but God only knows whether I shall ever in the same capacity address you again, so the very words I have to utter must be from the heart, and as I shall be answerable to God. This one thing I do—I press upon you the overwhelming gravity of your work in which you are engaged.

The overwhelming gravity of your work appears in its

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object. Why is it, in connection with the Sunday School, that you spend your time, work, and prayer? If the heart is right, it is not merely that you may please yourselves, have something to do, or gain the hearty good-will of others. In that case your work would be as the shell without the kernel, the casket without the gem, the body without the life.

After the distribution Mrs. Williams was asked to present an illuminated address to Mr. Drysdale. The address was very well got up, and Mr. Drysdale was much moved at this small tribute of respect prepared by grateful hearts.

The address presented to Mr. Drysdale bore the following inscription :—

To Thomas Drysdale, Esq., Buenos Aires

We, the teachers of the Scotch Church Sunday School, Barracas, desire to render to you our heartiest welcome on your return to us.

In your frequent crossing of the ocean and the dangers of travelling we cannot but see the kind hand of Providence in your protection.

Your thus coming amongst us brings with it the full remembrance of your unceasing efforts to further the noblest work of the Church of God, the work of the Sunday School.

Your anxious care for and support of the teachers in their work prove beyond doubt your full insight into the real necessity of the work.

The many gifts you have conferred on us, and on others, show that the work is something with you besides a passing thought.

We know, dear sir, that the teachers will always find in you the sympathy of real Christian life.

By thus confining our reference to your sympathy with and support of Sunday School work we are not unmindful of the great and many efforts you have made through a long life on behalf of every humane movement. Thus your elevating generosity wafts to us the knowledge you have of the great trust left in your charge by our Father in heaven.

We desire that your sons and your daughters will be blessed with the same knowledge; and finally we pray that your life will be preserved for many years to come, and that these years

will be full of the assurance that your labours have not been in vain.

We also pray that you and your worthy companion in life will be blessed with all the joys and comforts of waiting the coming of our Lord and Saviour Jesus Christ.

Death of Mr. Drysdale

Mr. Drysdale returned to Buenos Aires the following year, accompanied by Mrs. and Miss Drysdale, and spent the summer of 1890 in the Sunny South, "his last upon earth." He had been in delicate health during the English summer, and unable to go out much. Still his friends cherished the hope that the sea voyage would bring him round, and restore him to his usual good health. He had benefited much by our genial clime, notwithstanding his advanced years, had visited many of the public buildings of the city, and almost every morning took his customary walk before breakfast.

He had again from Sabbath to Sabbath reviewed the young Sunday School hosts which he loved so much, and was cheered by the progress made, and their ever-increasing numbers. He had again distributed the prizes among them, and with his encouraging farewell address we parted, in the hope that we might still meet again. But the "setting sun" of his good useful life closed at Southampton. He never reached his hospitable home at Moreno House, Liverpool, until borne in sorrow to his last resting-place, but his last hours were cheered and comforted by the presence of his own loved ones and many dear friends, and we can realise the great truth in the poet's beautiful lines, that—

The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven.

YOUNG'S Night Thoughts.

Here in the Plate he needs neither cenotaph nor monument. His charities are nobler monuments than "storied urn or animated bust."

On all sides it was felt that our Church had had a great loss. His death was referred to by the Rev. J. W. Fleming on 1st June 1890, who spoke on the many good works of Mr. Drysdale, and his great liberality to all the institutions of the Church, especially to the Sunday Schools of our various churches. He said that notwithstanding his open-handed generosity, which was beyond all praise, it had often seemed to him that Mr. Drysdale's liberality was one of the least of the things for which he deserved to be remembered. He was a wealthy man, and Mr. Fleming said he hoped the day would soon be past when benevolence in a wealthy Christian would be praised. Mr. Drysdale had other and, perhaps, better qualities. He loved his Bible as few do nowadays. He took a deep personal interest in all our religious affairs. As long as his health allowed him, his voice and presence were always with us in our congregational meetings.

Mr. Fleming spoke of the personal kindness he had always received from Mr. Drysdale, saying that he was ever anxious to do anything that would help him as minister of the Church. Others, he believed, would say the same of Mr. Drysdale's personal kindness and sympathy.

The following pulpit reference was made by Rev. M. P. Ferguson, St. Andrew's Church, Chascomus :—

There have been many sad instances of our frailty and mortality occurring in our midst and far away ; some taken away in childhood, in the flower of their youth, in the prime of manhood, in a ripe old age. But we have to speak of another better known among us, who was more intimately associated with our community, one of the earliest pioneers of the Scotch settlers in the land of our adoption. By sterling worth, unflagging energy, and Providential blessings, he succeeded in amassing a large fortune. It was well that he should do so, for he did not hold his wealth with a niggardly hand, but dispensed munificent largesses to many charities and objects worthy of support. I need not allude to them, for they are well known to all. Furnishing manse, building churches, supporting hospitals, and other kindred institutions were his constant delight. He helped liberally in building our own church and Sunday School,

and many other Sunday Schools were greatly indebted to him for his kindly interest in their work and success, and a regular supply of books and magazines.

His was the first hospitable house where I was welcomed on my arrival here, a stranger among strangers, and the pleasant time I spent there dwells in my heart fresh and warm, as if it were yesterday. I shall always retain a loving memory of his kindness at that time and on many occasions during the last twenty-eight years.

I am sure you are all pleased and happy to know that the generous gifts to the Sunday Schools will be continued by his bereaved family, who may be assured of our deepest sympathy and gratitude.

I need say no more, for words are feeble at such a time in expressing all our feelings. The highest reward is his, even the approval of the Master, whom he loved so much, and served so well and faithfully during his long and honoured life.

Servant of God, well done,
Rest from thy loved employ,
The battle's o'er, the victory's won,
Enter thy Saviour's joy.

In closing the record of the Barracas Church and Sunday School at this date, 1895, we are deeply impressed with the wonderful expansion of the institution during the past five years.

Much of this is due, under the Divine blessing, to the more extensive pastoral labours of the Rev. Mr. Fleming, made possible by the help of his now permanent assistants. The Sunday School Roll now reaches 210 children, with a staff of 15 teachers, an increase of *cent per cent* during the past five years, and it is now felt that more accommodation in the shape of class-rooms is urgently required.

Another marked feature of progress has been the establishing of the Barracas Presbyterian Church Savings Bank (intended for children), which during the past eighteen months has run up to 188 depositors, with an aggregate amount of \$3500 m/n in the London and River Plate Bank, placed to the credit of their separate accounts.

As low as 5 cents is received in deposit until it runs up to \$20 m/n, when it is then placed to their account in the

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London and River Plate Bank, gaining an interest of 3 per cent. The children are thus taught habits of thrift in their earliest years, which we hope may not depart from them when they grow up to face the great battle of life.

Our youthful summer oft we see
Dance by on wings of game and glee,
While the dark storm reserves its rage
Against the winter of our age.

CHAPTER XXXVI

MR. FLEMING'S VISIT TO SCOTLAND

Scenes of my birth, and careless childhood hours !
Ye smiling hills, and spacious fertile vales !
Where oft I wander'd plucking vernal flowers,
And revell'd in the odour-breathing gales ;
Should fickle fate, with talismanic wand,
Bear me afar where either India glows,
Or fix my dwelling on the Polar land,
Where Nature wears her ever-during snows,
Still shall your charms my fondest themes adorn,
When placid evening paints the western sky,
And when Hyperion wakes the blushing morn,
To rear his gorgeous sapphire throne on high.
For to the guiltless heart, where'er we roam,
No scenes delight us like our much-loved home.—HILLHOUSE.

IN 1889 leave of absence for six months was heartily accorded to our worthy pastor, the Rev. J. W. Fleming, to make a visit with his family to his native land. It was felt that, as he had now entered on his tenth year in Buenos Aires, he was fully entitled to the vacation granted him, and that the congregation would derive benefit from his visit to the old country, as, no doubt, he would return with enlarged views and renewed vigour to his duties here.

The Rev. W. B. Strong, M.A., B.D., minister of Glencorse, near Edinburgh, a most highly-esteemed minister, in the prime of life, and with several years' experience in the ministry, had been appointed to take his place here. Mr. Strong arrived among us at the end of March 1889, and received a hospitable and hearty welcome from all classes of the community. During Mr. Fleming's absence he took

full charge of the work of the Church, and maintained with much success all the various branches of its organisation.

Mr. Fleming and family sailed in the S.S. *Tagus* on the 20th April 1889, and arrived safely at Southampton on the 12th May, and enjoyed their holiday among the many friends who were glad to see them again after ten years' absence in a foreign land. The General Assemblies of the Established Church of Scotland and the Free Church commenced in Edinburgh on the 23rd May, and there Mr. Fleming met with many clerical friends, who gave him a hearty welcome, and rejoiced to hear from him of the flourishing condition of Presbyterianism in this place.

Letter from Mr. Fleming

From *Life and Work*, July 1889

SCOTLAND, 9th June 1889.

MY DEAR FRIENDS—Many of you will, I am sure, be glad to know how we have been getting on since we came to this country. I pass over our pleasant and speedy voyage, and I will not stay to speak of the warm welcome that we have everywhere received.

Many people have told me when they returned to their native land they were disappointed to find everything changed; they were welcomed, but it was the welcome given to a stranger. Such has not been our experience. We have found little change, except that those we left children have grown up to be men and women. Our old friends have not forgotten us, but, on the contrary, seem desirous of making us feel more at home than ever we were. The hospitality extended to us could not have been greater in the River Plate, and no more need be said on the matter.

What I wish to refer to specially in this letter, however, is the fortnight I spent in Edinburgh during the sittings of the General Assemblies of the Established Church and the Free Church of Scotland. That was really a delightful experience. I enjoyed hearing the speeches of leading men in both Churches upon the great Mission schemes. It is a good thing to be able to hear these speeches, for they are very briefly reported, even in the *Scotsman*, and the living voice has a charm that is always lost in print. I think, however, that what impressed me most of all was a communion service held for members of the General

Assembly in St. Giles' Cathedral. It was presided over by Dr. Gray, the retiring Moderator, and Dr. Paton Gloag, the present Moderator of the Church of Scotland. I believe I am not forgetful of the fact that a Scottish communion is always impressive, and that it is the "worthy communicant" that makes the sacrament have its real impression, and yet it seemed to me that never before was the communion so impressive as on that Friday morning, with the grand old cathedral arching over us, and the tattered remnants of the flags of the Scottish regiments hanging above us—flags that had been bravely borne in the battle front in many lands, now gathered in St. Giles' for safe keeping.

No doubt the thought that so many of us—ministers and elders—were gathered from different parts of Scotland wishing to consecrate ourselves anew to God's work had an impressive effect.

At my side, for instance, there was seated the Rev. Alex. Hetherwick, who is a missionary in Africa, in Nyassaland, where our own Sunday School keeps and supports a native boy. Since then I saw him leave for his distant home, ten thousand miles away, bravely going for Christ's sake to a post where danger by fever, privation, and actual war is awaiting him. With the thought of how we would soon be all scattered over the world, I could not help feeling deeply the solemnity of the occasion; and when the "Old Hundred" peeled from the organ, and later on when

'Twas on that night, when doom'd to know,

rose softly through the vaulted aisles, I know there was a lump in my throat that prevented me from joining audibly in praise to God, though in my heart I shall ever be grateful for such a sacred hour.

When the Colonial Committee's Report was handed in I was invited to address the General Assembly. I need not tell you what I said—it was simply a statement of the position of the Presbyterian Churches in the Argentine Republic. I had an attentive audience and a hearty reception. Afterwards I was personally thanked by the Moderator of the Assembly for my address.

Now I wish you to understand that this was a great honour. I regret exceedingly that I cannot now give an exact account of Dr. Gloag's words; I trusted to getting them from one who disappointed me. It is, however, a great pleasure to me to tell you that the ecclesiastical head for the time being of the Church not only thanked me for my "interesting account" of our doings,

but thanked me in the name of the Church of Scotland for the collection we send annually. Dr. Gloag also expressed the hope that the changes that were likely to take place in our Church would give us an opportunity of making our Church increasingly useful. He concluded by wishing us the Divine blessing in our distant sphere of labour, and assuring us of the sympathy and help of the Church of Scotland.

I also spoke briefly at a breakfast connected with the Colonial, Continental, and Jewish Missions, but only for two or three minutes.

On the 3rd of June I had the pleasure of addressing a largely attended meeting of the General Assembly of the Free Church of Scotland. Here my reception was, if possible, even more cordial, and I believe the opportunity given me of interesting the Free Church in our congregations will bear fruit in future years. I told the Assembly that I had not come to beg, but simply to ask their sympathy and help. Several ministers had told me that they did not know even of the existence of a Presbyterian Church in the Argentine Republic. I seized the opportunity given me to press upon the Free Church the necessity of sending letters of recommendation with any people going from their churches to our country, assuring them that we would be glad to do all in our power as a Christian church to welcome properly accredited persons, that we would gladly help them to lead a Christian life in our country, would introduce them to comfortable lodgings, and, if possible, to Christian friends. I was warmly applauded at the close of the address.

I was too late in reaching Scotland to attend the meetings of the United Presbyterian Synod, but I trust to see their Colonial Committee before leaving the country.

I have tried to avoid preaching, for I feel that I must make the most of my opportunity to listen to others. Still there are a few old friends to whom I am under obligations whom I could not refuse. One Sunday I preached in Mr. Strong's beautiful church and parish, and also took his service to soldiers at Glencorse Barracks, which was rather a new and difficult duty. Somehow the words that were appropriate to you in Buenos Aires did not seem quite suitable for Scottish soldiers. On that Sunday, however, even after preaching twice, I was still able to return to Edinburgh to listen to two sermons.

To-night I am writing from the Manse of the parish where the first twenty years of my life were spent—my native parish—with “kent faces” all around me, and the same old “elders” I left ten years ago.

It has been very, very pleasant to see the old places again, where every house, and literally the trees and stones, were familiar, and most of all to revisit the kirkyard where many very dear to me are lying, but where, I thank God, no other relative has been placed since I left the same green spot ten years ago.—With kind remembrance to you all, I remain, affectionately yours, (Signed) JAMES W. FLEMING.

Farewell Meeting to the Rev. W. B. Strong, B.D.

At the invitation of the Kirk-Session a social gathering was held in the schoolroom on the evening of 16th October 1889, to take leave of the Rev. W. B. Strong prior to his departure for Scotland.

The Rev. Dr. Smith said that the meeting was assembled to bid good-bye to Mr. Strong, who, as a friend in need, had come amongst us six months ago, and was now about to return to his own home to resume his labours there. On behalf of himself, the speaker referred to the pleasure he had experienced in Mr. Strong's fellowship during his stay in this country, and his personal appreciation of his ministrations from the pulpit. Speaking as the mouthpiece of the Kirk-Session, he thanked Mr. Strong for the able manner in which he had guided the church and conducted its services; and in the name of the whole congregation he thanked him for his assiduous personal ministrations, his unvarying kindness, and his unflinching sympathy, which had been so abundantly and ungrudgingly bestowed wherever opportunity offered. He assured their now departing visitor that he had won a warm and abiding hold upon their hearts, and that if he should at any future time be able to again visit this country, he would find a warm welcome from the many friends he leaves in it. Meanwhile they would commit him to the care of God, praying that he might be enabled to do many years of successful work in his own field of labour, to which it was but natural that he should be anxious to return.

Mr. Strong, who was heartily received on rising, said that there were times when a man could scarcely express

his thoughts in words, and that was his case at that moment. He felt very grateful for the kindness that had been shown him by the members of the church and congregation, both individually and collectively, since he had been among them. He had been surprised by the newspapers speaking of the large number of friends he had made, and, judging from the kindness he had received at their hands, he thought it was true. He should carry away a most pleasant recollection of his sojourn, and all the generous friendliness that had been extended to him.

He should also take away a favourable impression of the country itself, even the vast treeless plains having a grandeur of their own, unique in itself, and not easily forgotten. He should be able to tell to friends in Scotland of the church life of South American Presbyterians, and especially of the liberal-minded friendliness with which Christians of all denominations associated together here in their religious life.

Finally, he hoped that if any members of this congregation found themselves journeying in the neighbourhood of Edinburgh, they would remember that there was such a parish as Glencorse, and such a house as Glencorse Manse.

Letter from Mr. Strong

22nd October 1889.

MY DEAR FRIENDS—I cannot leave Buenos Aires without taking this opportunity of expressing the pleasure that my visit to this country has afforded me, and of thanking you for the kindness you have shown me. When the prospect of visiting South America presented itself to me, I felt a little hesitation about entertaining the idea of going so far from home, and to a place of which I knew comparatively little, and which, moreover, seemed to hold out so few attractions. I had indeed heard of Mr. Fleming, and knew that he was doing a good work among the Scotch and English settlers here, and that there were stations at Chascomus and Glew where Presbyterian ministers were labouring; but beyond that I confess that my knowledge of this country as regards church matters did not extend far. Upon inquiry, however, I learnt that there was a flourishing congregation here of those who had belonged, or whose parents

had belonged, to one or other of the Presbyterian Churches in Great Britain. I heard the story of the Scottish settlers who had come out here more than sixty years ago, whose descendants and successors still kept to the good old Presbyterian ways, who were strongly attached to their minister, and were much given to hospitality and good works. And then the idea of a visit to Buenos Aires assumed a very pleasant aspect, for it appeared likely to be a visit to friends rather than a sojourn among strangers. It even gave the promise of becoming a sort of holiday in a country with a magnificent climate, and where much that was new and interesting was to be seen.

Now I must say that in all these respects the expectations formed by me regarding this country and its people have been fully realised, and my stay among you has been to me a very pleasant experience. Your pretty little church, of which I am sorry to think the place thereof will soon know it no more, and its attractive service, which would do credit to many a city church in Scotland, will not be soon forgotten by me. The organisation of congregational work, which bears testimony to the zeal and ability of your minister, has made it a comparatively easy task for me to carry on that work as he has left it. I have not attempted to introduce any innovations or to do anything great, my aim being to keep the train running on the old rails rather than strike out a new course over the Pampa. And I shall be satisfied if my work here has had the effect of encouraging you in well-doing and strengthening the hands of your minister in his labours among you.

Here I may be allowed to say that the hand of an additional minister, who might act as an assistant to the minister of St. Andrew's Church, or occupy a separate charge, has been strongly impressed upon me. I do not think it possible for any man, however zealous and active he may be, single-handed to overtake any longer the work to be done among the Presbyterians of this city and its immediate neighbourhood. I am not forgetting the labours of your former respected pastor, Dr. Smith, in the more distant camps, and to whom I am personally indebted for valuable advice and assistance. At a time of life when most men would claim the rest and leisure to which a long period of active service entitles them, he is giving himself with all the zeal and devotion of a young man to a work, the value of which cannot be over-estimated. But in the suburbs of Buenos Aires there are many adherents of the Presbyterian Church who would, I think, gladly do all in their power to help to provide religious ordinances for themselves, and the matter has only to

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be put into practical shape in order to be carried out. There would be no difficulty in getting a well-qualified young man from one of our universities in Scotland to do duty here.

I hope that the new church will be an edifice worthy of your congregation and of the thriving city in which it is situated, that it will become a centre for fresh efforts and renewed dedication to the Master's service on the part of all, and that in it many will receive a blessing. I hope too that the school will continue to be a benefit to the youth of the community, as it has been for so many years in the past.

My visit to the camps, and to the more distant parts of the Republic, have been to me a source of pleasure, and have added much to my knowledge of the country, its inhabitants, and its prospects. I have been much struck with the strong attachment to the old country shown by many who still think and speak of it as "home," and on my return to Scotland I hope to be able to give some interesting information regarding this country to those who know so little about it.

I have to express to the Kirk-Session my indebtedness to them for their hearty co-operation and help in my work. I thank you all heartily for the uniform kindness and good-will you have shown me when visiting you at your homes, and I hope to go back to my own parish and serve the Church of Scotland with greater devotion and increased ability, and with feelings of deeper interest in fellow-Christians, separated in space but brought nearer in spirit by the ties of personal friendship and the sympathies of a common faith and worship.—I am, yours sincerely,

(Signed) W. B. STRONG.

It is interesting to notice that two services were held by Mr. Strong at San Martin, at both of which there was a large attendance. These were the first services that have ever been held there, and were highly appreciated by the English families in the place, the numbers of whom are increasing every year. Mr. Strong has thus had the opportunity of "preparing the way" in what has now become one of our important outlying preaching stations at a distance of fifteen miles from the city.

Mr. Fleming returned to Buenos Aires at the beginning of November 1889, much benefited by his visit to the old country, and was looking several years younger than when he left us. "Absence makes the heart grow fonder," and we

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need hardly say the meeting between pastor and people was most cordial, and much kindly feeling was mutually expressed.

Assistant Ministers

The Kirk-Session now felt that a permanent assistant to the Rev. Mr. Fleming was an absolute necessity, and an arrangement had been laid before them for getting the assistance of the Rev. Alex. M'Donald, M.A., at present residing in Buenos Aires. Mr. M'Donald had been licensed to preach the Gospel by the Free Church Presbytery of Arbroath, was a Master of Arts of St. Andrews University, and had already occupied the pulpit several times with much acceptance to the congregation. He was appointed assistant to the Rev. J. W. Fleming for four months. Mr. M'Donald prolonged his stay with us to seven months, when he migrated to New Zealand (as was his original intention), and afterwards accepted a call to the Church of Otautau in New Zealand.

Meantime, the Very Rev. Dr. Charteris of Edinburgh had been communicated with, and had secured for us the services of a probationer, the Rev. David John Moir Porteous, the son of a distinguished minister of the Free Church, the Rev. Dr. Moir Porteous, who had just finished his theological studies, having also graduated M.A. and B.D. at Edinburgh University.

Mr. Porteous arrived at the end of June 1890. He received a very cordial welcome from the congregation, and expressed a desire to be placed in harness without delay. [We may mention here that the assistant's salary was arranged at £300 a year if engaged for two years, and £250 if only for one year, with, in each case, outward and return passages paid by the congregation.]

In addition to the usual services in St. Andrew's it was then hoped to continue a weekly service at Barracas, a fortnightly service at Belgrano, a monthly service at Quilmes, and a monthly service at San Martin. Latterly the suburban services have been increased and stand thus:—



REV. D. J. MOIR PORTEOUS, M.A.



REV. W. LVALL WILSON, M.A.



REV. T. EDWARD TAYLOR, B.L.



REV. A. RUTHERFORD HOWELL, M.A.

San Martin fortnightly.

Quilmes fortnightly.

Campana fortnightly.

This latter station is 65 miles distant from the city.

Los Ingleses, Ajó. Three times a year.

Another important feature of pastoral care in connection with these stations is the Sunday School. We have in the City Sunday School, 152 children; in Barracas, 215; in Quilmes, 56; in Belgrano, 53; and in San Martin, 37. Total 513.

Some of these children at the suburban stations belong to the Anglican and Methodist Churches, but we may fairly claim 400 of them as our very own.

After labouring for two years in Buenos Aires, Mr. Porteous returned to Scotland. A handsome presentation and address were made to him before leaving. Mr. Porteous two years after his arrival home was ordained to the very extensive parish of Mid-Calder, in the Presbytery of Edinburgh.

The Rev. W. Lyall Wilson, M.A., another probationer from Edinburgh, succeeded Mr. Porteous as assistant, and also gave two years' service to the church here. He was exceedingly popular, and was also presented with a testimonial on his return to Scotland.

Mr. Wilson shortly after his arrival home was ordained to the "Second Charge" of the parish of Lesmahagow, in the Presbytery of Lanark.

The Rev. T. E. Taylor, B.L., who succeeded the Rev. W. Lyall Wilson as assistant pastor, was unable for personal reasons to remain for the usual term of two years, as his predecessors had done, but during the twelve months he spent in Buenos Aires he devoted himself especially to the church in Barracas and to the work among the young there. He received presentations similar to those given to the previous assistants. At present Mr. Taylor is acting as assistant to the Rev. Dr. Macleod of Inverness. He was succeeded in Buenos Aires by the Rev. A. Rutherford Howell, M.A., who is at present filling the position in a manner not unworthy of his predecessors.

CHAPTER XXXVII

SALE AND REMOVAL OF ST. ANDREW'S CHURCH

It was generally known that the church had been sold, and will no doubt be remembered that in 1889 the Municipality had agreed to pay \$750,000 for the property. This contract they afterwards repudiated, it being asserted that the Intendente of the time had no authority to make it. It therefore became a question whether the Boulevard Committee should go to law on behalf of the church and maintain that the agreement should be kept, or try to come to a new arrangement with the Municipality. The Committee took the latter course, as it was quite possible they might lose their case in the Law Courts.

After many negotiations an arrangement was come to that the Municipality should pay us \$450,000 m/n when the "Escrituras" were signed, that our legal expenses should be paid, that we be allowed to take away all the windows and monuments, and any furniture we desired to take with us, and that we be ready to move by the 15th of October.

For their part, the Municipality agreed to grant the use of part of their property, 330 Calle Moreno, for a church and school, rent free for one year. They promised to clean and prepare this building for us and adapt it for our purposes by 1st October.

The sale of the church had left the congregation without a suitable place of meeting. This state of matters prompted the Official Board of the Methodist Episcopal Church to extend to us a courteous invitation to hold services with them



EXTERIOR OF ST. ANDREW'S SCOTCH PRESBYTERIAN CHURCH (OPENED IN 1896).

conjointly. This offer the Kirk-Session of the Scotch Church gratefully accepted in so far as the morning service was concerned, while the evening service and the Sunday School were conducted in the premises supplied by the Municipality.

For nearly two years, from October 1893 to August 1895, the congregation enjoyed the hospitality of the sister denomination. At the end of that time, though the new church was still incomplete, a temporary hall was erected, in which the service was held until the opening of the new church on the 10th of April 1896.

The Last Sunday in the Auld Kirk, 8th October 1893

In a well-known book of Nathaniel Hawthorne's an old building is thus spoken of: "So much of mankind's varied experience had passed there, so much had been suffered, and something too enjoyed, that the very timbers were oozy, as with the moisture of a heart. It was itself like a great human heart, with a life of its own, and full of rich and sombre reminiscences."

How applicable is this description of "the house of the seven gables" to an old church—the central heart, you may say, of a community; for although our church is not old if we take the years of a building, nor if we compare it with the venerable piles in the old country, still it is old to the present generation of Scots. For sixty years Scotsmen had gathered there, Sunday after Sunday, to worship, but the last Sunday had now come, and the 8th of October 1893 witnessed the gathering of the clans for the final service.

I noticed but one there at the opening of the church over sixty years ago, the oldest elder of our church. The opening of the wide Avenida de Mayo made the church to appear very small, nay, almost insignificant as compared with the mighty works done in the old days before us, but it was full of interesting memories to all of us. For is it not a great landmark in the history of our little community, soon to be swept away and disappear, and, like the "baseless

fabric of a vision, leave not a rack behind," and to be remembered only in reminiscences of bygone hopes and aspirations, joys and sorrows?

It marked our life as a community, and it is perhaps impossible for us even to guess at the effect such a centre may have had towards keeping alive in successive rising generations of Scots the noble tradition of our ancestors. How little can we estimate now the influences for good, subtle and almost imperceptible perhaps, that emanated from the Auld Kirk to mould us in our day and generation; but it is scarcely rash to say that, without some such meeting-place, the Scots, as a community, would not have continued to exist.

How varied must have been the feelings of those within the crowded building who had come from the north and the south, the east and the west. I saw Elders from Barracas, Flores, Belgrano, faces from Quilmes, Lomas, San Martin, and from still greater distances, Venado Tuerto, Rosario, and Chascomus, even Montevideo. But, alas! look as I might, how many old friends did I miss, some disappeared for ever, as the church is now doomed to disappear. Some, like my friend the annalist and recorder (with whom I have had many a pleasant "crack"), kept by great and sore trouble from the last meeting of the "Scottish Settlers" beneath the old roof; and many a young man absent owing to the troublous times that have come upon us. To the old residents almost every pew has its story; there sat an old friend, there a boy of promise, since grown to vigorous manhood, there wee girlyies growing up in grace and beauty. It has been said, "The heart knoweth its own bitterness," but it also knows its own joys, and the regret which we all felt as we looked round the building for the last time was modified by so many associations and sweet memories, that a pleasant, soothing sorrow was probably the prevalent feeling there. But I need not dwell on this—it was too well analysed and described from the pulpit. Mr. Fleming preached from the text, "Ebenezer, Hitherto hath the Lord helped us," and pointed out the great cause we had

for gratitude for the blessings showered upon us during sixty years of congregational life. And many an elder member must have responded to the reminiscences of pleasant personal communion uttered by Dr. Smith, known affectionately throughout the congregation by the richly suggestive name of "Padre."

In the evening Mr. Wilson drew many spiritual lessons from the text, "The fashion of this world passeth away," admonishing earnestness, truth and sincerity, so

That we may see our Pilot face to face
When we have crossed the bar.

Just a few details of the service and I shall close this paper. The morning service commenced with "Old Hundred"—a household word in every Scottish home since the days when the old chorale was sung on the hillsides and the glens, at the imminent peril of life and limb from the dragoons of Claverhouse.

Oh! the quaint old metrical version, how imperfect it is, but how fitting for a service like the present! The psalms used must have been familiar to generation after generation of Scottish lads and lassies, committed to memory with painful effect, but remembered afterwards with delight. Suffice it to say the other psalms commenced "The Lord's my Shepherd," "I to the hills will lift mine eyes," "Pray that Jerusalem may have peace and felicity," and that the communion service commenced with the paraphrase "Twas on that night."

And now farewell to the old church. It was built when the colony was small, and remained until to-day, when the community is strong and powerful, and numerous enough to allow of two hundred and sixty-one communicants partaking of the communion in the morning, besides fifty-seven at the evening service.

We turn away from the old building, and look forward with hopefulness to the new, and trust it may mark a fresh era of unity and usefulness in our Scottish community. Our old church and school have disappeared from the scene

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while memory still lingers on the sacred spot of so many hallowed associations.

Remember thee !
Yea, from the table of my memory
I'll wipe away all trivial fond records
That youth and observation copied there ;
And thy commandment all alone shall live
Within the book and volume of my brain,
Unmix'd with baser matter.

SHAKESPEARE.

The Opening of the New Church

This long-looked-for event took place on 10th April 1896. It is estimated that nearly 700 persons were present.

At four o'clock the clergy came in procession up the centre of the church and occupied the chancel, where chairs had been placed. There were present the Rev. Dr. Smith ; Rev. Pelham Ogle, M.A. ; Rev. A. R. Howell, M.A. ; Rev. D. M'Gurk, B.D. ; Rev. W. P. M'Laughlin, D.D. ; Rev. M. P. Ferguson, M.A. ; Rev. J. O. Evans, Rev. F. F. Hancock, Rev. Pastor Bussmann, Rev. B. A. Pons, Rev. Pastor Smith, Rev. B. Vastrand, and Rev. J. W. Fleming, B.D.

Regrets for absence were sent by Rev. D. Amand Ugon of Uruguay, Rev. E. G. Cocks of Lomas, and Rev. A. O. Tisdall.

We also noticed the Bishop of the Falkland Islands, Rev. L. M'Neill, and Rev. Dr. Greenman among the audience.

The service was opened by the Rev. Dr. M'Laughlin, who gave out the 100th Psalm, and while it was being sung the Children's Window was unveiled. This added greatly to the beauty of the church, as it faces the congregation.

The lessons were read from 1 Chron. xxix. and Rev. xxi. by the Rev. B. A. Pons of the Waldensian Church in the Banda Oriental, and Rev. E. W. Bussmann of the German Church in Buenos Aires.

The Te Deum and the hymn "Christ is made the sure Foundation" were then sung, while the anthem was the chorus "Lift up your heads," from "The Messiah."

Prayer was offered by the Rev. Pelham Ogle of the Anglican Church, and the sermon was then preached by the



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Rev. J. W. Fleming, B.D., who took for his text Rev. xxi. 22, "And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple thereof."

Prayer was offered up by the Rev. M. P. Ferguson, and the Paraphrase "O God of Bethel" was sung, the service being ended with the benediction, which was pronounced by the Rev. Dr. Smith.

Every one was greatly pleased with the beauty of the church and the comfortable pews. The organ sounded admirably, and seems to suit the new building, while the whole service was considered simple, solemn, and dignified.

On Sunday the service was followed by the Lord's Supper, and again the church was full at the morning service. The number of communicants was even larger than at last service in the old church, amounting to 348 against 325 in October 1893. The collection, which was, as usual, for the poor, was also the highest ever made for that object, amounting to \$650.

The forenoon service was conducted by the Rev. J. W. Fleming, and the communion dispensed by Rev. Dr. Smith. In the evening Rev. L. McNeill preached, and Mr. Fleming officiated at the Lord's Table.

We may call attention to the gifts made to the new church. In addition to the legacy by Miss Cook, new pulpit robes were presented by Mrs. John Cook of Lujan. Four very handsome collection plates have been given, one by Mrs. King and Mrs. Wanklyn, one by Miss Riddle, and two by Mr. W. C. Black. The cloth for the communion table was presented by Mrs. Fraser, Calle Montes de Oca, and a new Psalm and Hymn Book by Mr. John Grant.

In addition to these, memorial windows are promised in memory of David Methven, Thomas Drysdale, John Davidson, and Mr. and Mrs. Riddle.

Nearly all the sittings have been taken up. Thus we think everything augurs well for the future prosperity of the church. "May God's richest blessing rest upon it."

The building, considered as a specimen of ecclesiastical architecture, is reputed the finest Protestant church in the

Republic, both as regards solidity of structure and beauty of design. The church is seated for about 500, and was erected at a cost of \$350,000.m/n. This sum, together with \$100,000 m/n spent in erecting the schools on a separate site, formed the amount received for the old buildings. Estimated in gold, it amounted in round numbers to nearly £30,000 sterling, a sum besides which the £6000 originally spent on church and school looks paltry and insignificant. The difference represents the increase in value during sixty years, and may also be taken as indicating the extent to which the new buildings exceed the old in beauty, in elegance, and in suitability for the noble uses to which they are dedicated.

We have now arrived at the end of our task. To the writer it has proved a veritable labour of love, and has served to pass many a tedious hour. How the reader can find it, we can hardly tell. We have tried to fulfil the promises made and to carry out the aims indicated by Mr. Fleming in his introductory remarks. We cannot hope to interest the general reader, but we shall have reaped all the reward we ever dreamed of if we have provided something that the old Scotch resident may pore over with pathetic interest, seeing that they and theirs shared in the events recorded; something, too, that may inspire those who came after them to emulate their public spirit, and to carry on undiminished the national traditions and institutions of which the Scotch in the River Plate may be justly proud, and which have as a nucleus, as a stimulating, purifying, life-giving centre, the church of their fathers, Saint Andrew's Scotch Presbyterian Church.

THE END

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